

ORBIT 74

IDEAS ABOUT TEACHING AND LEARNING

Volume 16, Number 2
April 1985

Interview with
HENRY GIROUX

**Funding Debates
In Ontario**

Teaching Poetry

**Benefits of
Creative Dance**

A PUBLICATION OF THE ONTARIO INSTITUTE FOR STUDIES IN EDUCATION

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Editor: Heather Berkeley
Managing Editor: Hugh Oliver
Design: Gwen Egan
Editorial Assistant: Kathy Corrigan

Consultant Panel: D. Ellis/B. Hayward/J. Hill
M. Holmes/B. Kilbourn/P. B. McLaren/J. Quarter

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Contributions: The editors of *Orbit* would be glad to receive from readers articles about education practice, criticisms of past issues of *Orbit*, letters, and suggestions for future issues. We are especially interested in publishing practical articles by teachers.

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An Absence of Dialogue

Readers following the *Orbit* debate will recall that Edward Hickcox got us started in the December 1984 issue by raising some tough questions about values, logistics, and costs. Urging that effective implementation would require that all concerned understand the move as beneficial to Catholics and non-Catholics alike, he outlined the areas where misunderstanding could occur. Professor Hickcox stressed that the values promulgated by both school systems must be made explicit and discussed, that governance be tackled by representative committees at the local level, and that costs (if any) be defined for the public.

The responses to Professor Hickcox's article in the February 1985 issue approached these difficult areas in different ways. Father Carl Matthews, a trustee on the Metropolitan Separate School Board, provided an historical basis for discussion. Rather than heralding a fundamental change, the move, he argued, reflected a natural—and just—evolution of Catholic schooling in Ontario. He then proceeded to look at some of the consequences of the move, primarily in Toronto. Mrs. Marilyn Rowe, a trustee of many years with the Muskoka Board of Education and past president of the Ontario Public School Trustees' Association (OPSTA), concentrated on the ramifications for the public system. And Edward Humphreys, OISE professor, tried to elaborate a middle ground. But in wrapping up the *Orbit* debate (see below), Professor Hickcox says that the kind of dialogue so sorely needed still eludes us.

In future issues, *Orbit's* pages will be open to letters from our readers who feel that we have yet to put all the necessary arguments, possibilities, and solutions into print. Please address your letters to the Editor.

Edward S. Hickcox, OISE

Orbit's effort to mount an "exchange" on questions about the extension of funding of separate schools has not succeeded in my view. Perhaps events have moved too quickly for the slow and staid academic debate format imposed by drawn-out publishing dates. Whatever the reason, I do not see valuable discussion emerging that will be of much use to anyone, except perhaps as an example of how bereft we are of ideas and statesmanship as we address the important issues facing public and separate boards in the coming months. As participants, we must share part of the blame, but beyond this, I wonder whether there is meaningful discussion anywhere. As Rowe points out, we seemed to get off to a good start with the OCLEA Conference, but it has been downhill since. The Commission on Private Schools, it seems to me, is engaging in far more interesting and vital discussion than is the Commission on Planning and Implementation. Perhaps it was inevitable; but the former appears to be debating significant principles, while the latter is involved in an undignified battle, not so much for souls as for territory.

First, I will comment on the three articles appearing in the last issue. Then I would like to tie our discussion into the larger picture before offering a final thought.

Father Matthews's basic approach has been to mount the arguments about why the extension of funding should be accepted. He gives the historical antecedents; on the basis of the situation in Metropolitan Toronto, he argues that disruption will be minor. He claims that the struggle to provide education for all Catholic students would preclude the separate schools taking in non-Catholic students. Without defining Catholicity, he claims that teachers should be Catholic in order to preserve whatever 'Catholicity' is. This encourages stands being taken over labels and discourages the search for a common good that many of us, Catholics and non-Catholics, want for our children.

He points out that all children have a right to basic education and by implication reminds us that the separate schools have been part of the basic educational system of the Province and asserts that basic education should include the right to education through secondary school. Other jurisdictions, he notes, have funded separate schools and managed to maintain quality education.

I think Father Matthews makes some reasonable points. I believe, however, we are beyond the point, at least in public, of

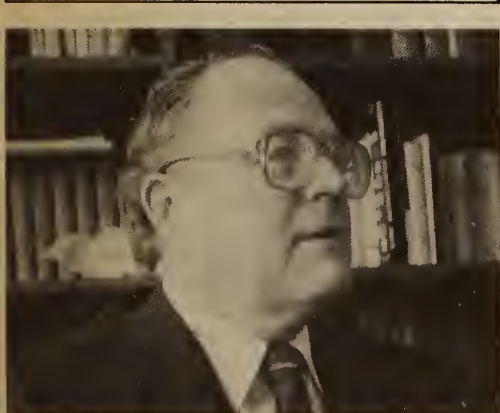
arguing for or against the policy itself. Rather, the concerns now are with questions of how the changes are to be effected. The major point I tried to discuss in my original article was not to question the basic move but to call for discussion and dialogue about some issues that should be addressed if the policy initiative were to be accepted and effectively implemented by those directly involved. Matthews neither makes an attempt to establish the value position of the separate schools on various issues; nor does he suggest ways in which both Catholic and non-Catholic parents and students could benefit from extension.

Mrs. Rowe does a bit better, in my view, in addressing some issues. But in discussing the consequences of the initiative under various categories, she retreats to the OPSTA position which is essentially a listing of the evils that may befall us. It is not that the scenario is necessarily wrong, any more than Father Matthews's description of the historical antecedents is wrong. What she is really reflecting, I think, is the hurt and bewilderment felt by many public school educators as they contemplate the possibility of a serious dilution of current educational offerings within their systems. My observation is that the hurt and fear underlying Mrs. Rowe's remarks are real for thousands of educators and parents across the Province. Outside Metropolitan Toronto the impact cannot be easily dismissed.

The argument that more time is needed to put the policy into place effectively has been more or less rejected, although the legal challenge posed by the Metropolitan Toronto School Board may yet cause a modification. Personally, I think another year really would have been beneficial. Special education, after all, was phased in over several years and the commendable efforts by school boards to meet the challenges in a rational way paid off. But I don't believe there is any indication from the government that there will be a substantial delay, so I think discussion of that point is rather futile. Also, extension assumed good will on both sides to utilize the time effectively. But good will is precisely what is lacking.

What I did not get from Mrs. Rowe was any discussion of how some of the issues she raised could be met effectively. Nor did I find any indication of what positive effects could be developed for the public school system. Perhaps she believes, underneath, that there are none.

As far as I can tell, except for a few minor points, Professor Humphreys accepts my basic approach, and so I have no argument with him. He simply asks some questions, which is what I did, and



Edward Hickcox is the Chairman of the Department of Educational Administration, OISE.

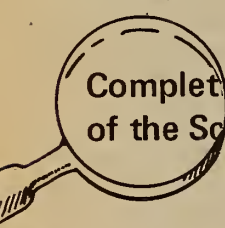
probably for the same reason. The issues are extremely difficult to deal with in a positive way. You either ask questions, as we do, or argue for the change as Father Matthews does, or delineate the negative consequences as Mrs. Rowe does. None of us, myself included, seems able to go very far beneath things to find a framework or an orientation which is genuinely useful.

Humphreys calls for cooperation, and examines aspects of cooperation in some detail. At the time of the announcement of the initiative, calls to cooperate seemed appropriate. The failure of cooperative efforts thus far, however, casts some doubt on this tactic. We can be for cooperation in the same way we are against sin. Events so far indicate that inveighing against intensive religious malice is just about as useful as inveighing against sin.

Perhaps the polarity exhibited in our little debate is a microcosm of what is happening in the wider educational world. As I visit school systems and talk with educators in various meetings, I am struck by what seems to be growing rigidity and growing animosity among the participants: there are exceptions, of course, and some bright spots, some evidence of statesmanship. But these instances are outweighed by the number of places where all is not proceeding smoothly. There are accusations in the papers, inflammatory statements from the federations, arguments with the government, and some horror stories about individual behavior.

The growing polarity precludes, in my view, much hope for cooperation on a voluntary basis in the near future. Neither Rowe nor Matthews offers any basis for reducing this polarity, and I don't see much in other forums or in the policy arenas of the Province.

The alternative is to endure a period of animosity, of fighting over non-educational issues, and to hope that in the end exhaustion of the participants and depletion of the will to resist on both sides will enable some new structures to emerge. Let's hope that a patchwork structure emerges by next September. □



Completion of the Seventh of the School System

We apologize for an error in Father Matthews's article in the February issue of ORBIT. Midway down the third column on page 14, it should read: "... by 1987, about 90 percent (not 80 percent) of grade 8 Catholic school pupils would have moved on to a separate secondary school in Metro ..."

Thinking about EDUCATION and INTEGRATION

Susan E. Chase

Any challenge to a social convention raises two different questions: how is the change desirable? and how is it feasible? The issue of the integration of children with "special needs" into the regular classroom is one such challenge to what has been until recently the social convention of segregating children with physical or mental handicaps in special education schools and classrooms. No one would argue against the idea that all children, no matter what their need, have the right to a public education, which is what Bill 82 intends to ensure. In fact, no one would argue against the desirability of integration if it could be assured that the conditions of feasibility could be satisfactorily fulfilled. In other words, it is the question of feasibility that is generally focussed on in the controversy over integration: do we have the resources to effectively integrate children with special needs into the regular classroom? The resources required vary, but they include teachers with special skills, teachers' aids, and the funding to bring about the necessary changes in administration and physical facilities.

Susan Chase is a doctoral candidate in sociology at York University. She is on the Board of Directors of Toronto Citizen Advocacy, a non-profit organization dedicated to various forms of advocacy for persons who are handicapped in some way.

I want to argue, however, that the focus on the question of feasibility in the manner posed above — "No one would argue against the desirability of integration if . . ." — obscures deeper doubts about the desirability of integration which need to be confronted in order to be overcome. When the desirability of integration (or any social change) becomes conditional upon considerations of feasibility, the idea of desirability is concealed and needs to be brought to view. How integration is right and good not only for the child with special needs but also good for all—good in itself—needs to be addressed directly, because what is at stake in this drive to redress the rights of the few while continuing to protect the rights of the many is our idea about what education is.

Let us think about those concerns which are frequently raised in discussions about integration and which are understandable given our conventional ideas about education. The parent of a child with a special need may wonder whether the segregated classroom offers more specialized attention and support than an integrated classroom where the teacher must concentrate on the whole. The parent of a child without a special need may wonder whether the presence of a child with a special need distracts the teacher, forcing him or her to orient to a lower standard or a slower pace. The teacher may experience the presence of a child with a special need as a burden, an



Are you here?

addition of more work. For all three, the perfect solution appears to be having an aid in the classroom. The aid seems to make the integration of the child with a special need *feasible*. The child's need is attended to, and so it is neither a distraction to the other students nor a burden to the teacher; the activity of the regular classroom is not violated in any way. Yet, when we notice that this solution is couched in terms of guarding against what would be negative or *undesirable*—the child as a distraction or a burden—we're left wondering where the idea of the *positive* good of integration has gone.

The Desirability of Integration

It is problematic to assume that the goal of integration is a smooth continuance of what has always gone on in the classroom. If that were the goal, there would be nothing positively desirable about integration because nothing in particular would be changed. In order to understand the positive good of integration, we have to imagine the change that it brings about in the classroom, and the change that it implies for our idea of education.

Those who are working for and are committed to integration have an idea of its good that goes far beyond its desirability for one individual or another. Its desirability is for education as a whole. This means that the idea of education, of what children should learn in the class-

room, is altered. One might wonder whether posing the problem in such radical terms risks making too much of integration, of making a big deal out of something that in practice can happen subtly and indirectly, given the leadership of a good teacher. However, if our conventional idea and practice of education includes segregation, not only on the basis of "special needs" but also of age and skill, and sometimes of religion and sex, then any interest in integration requires us to raise the question of how our idea of education is altered by integration.

Integration in the educational context is about how persons with differences learn by being together. Part of that learning is thinking about what their differences mean. Although the differences or special needs of children are as varied and numerous as the individuals, what children with special needs have in common is that their needs are "special"—they cannot take for granted that their needs will be attended to by the conventions of our society. We have constructed an idea of what is normal to expect of a school age child and what constitutes deviance from that norm. Those who have supported segregation may insist that the "deviance" of the child with a special need is only technical: the child in a wheelchair cannot get to the classroom, the deaf child cannot hear what is said, the child with a mental handicap cannot keep up with the others. But our construction of what is a normal

event in the classroom is experienced by the child with a special need as a social, not a technical, exclusion. To deviate from the standard of normalcy is to suffer the pain of an exclusion which defines who one is in terms of one's deviance rather than of one's personhood. Segregation and exclusion teach the child to think, "I am my wheelchair, my deafness, etc."

Although all children need to learn that who they are is not merely defined by their physical and mental capacities and limits, children with handicaps experience the need for learning this most poignantly. This is their special need, and their difference, and it is this difference that needs to be integrated into the classroom. What does the integration of this difference look like?

An Example of Integration

Thousand Cranes School is a small private alternative school in Toronto which is committed to integrated education. The school has 25 children, ages 4-13, two full-time teachers, and several aids and volunteers. The number of children with special needs is limited to six in order for the school not to become a haven of special education and to remain committed to integration. The idea of education at Thousand Cranes depends on a dual emphasis—on the individual special need of every child and on a sense of what the group is trying to achieve as a community.

In such a setting, the integration of

children with special needs is not conceived as (nor does it appear as) an interruption of the classroom norm, since all children are treated as having particular needs and are provided with individualized programs. Yet the distinction between kinds of needs is not obliterated; certain needs are special in the sense of needing to be integrated in the classroom. The visible disruption achieved by integration at Thousand Cranes is a disruption of our taken-for-granted ideas about education. Integration alters the curriculum in the sense of guiding what is included in what children need to learn about.

The first activity of the day at Thousand Cranes is "Circle," a period during which some collective topic is discussed or event planned. On the day I visited the school, one issue that was raised in Circle was how to talk to one of the children with cerebral palsy who was not able to talk. The important idea here is that the child's inability to talk was not treated as a distraction or a burden. Rather, the question of how to talk to someone who cannot talk was treated as something that needs to be thought about collectively. How many adults know about or have thought about how to speak to, and what it means to speak with, someone who cannot talk?

Interestingly, the issue was raised in the context of taking attendance. When the child's name was called, he did not respond as he was expected to. Apparently, he was developing ways of "speaking" with hand and body gestures. Donna Bracewell, the director and head teacher, suggested that the group needed to think of something other to say to the child than "Are you here?"—a habit which the other children had fallen into. Several of the children spoke about the ways in which "Are you here?" is an unfriendly and unhelpful thing to say to someone who is here but is having trouble showing his presence through speech.

What the discussion was about on a deeper level was that someone who does not talk is conventionally conceived to be absent, to be speechless. The example is particularly illustrative because it shows that integration should not be treated simply as a matter of physical presence in the classroom. Integration requires the work of understanding the different ways of being present. Integration requires the work of making the differences present, of showing the presence of differences, of giving the differences a voice. In this case, conventions of social interaction which require us to talk and respond according to certain taken-for-granted rules were challenged as needing *not* to be taken for granted.

Coming up with alternatives to the conventions of social interaction was treated as a matter for collective work and learning. The child about whom the Cranes School children were speaking could hear that others were working on how to be with him and were not merely co-existing

with his presence in a way that treated him as though he were absent and speechless. Such discussion helped him to think of himself as needing to work on showing his presence, on alternative ways of speaking, and furthermore to see that *others* needed him to work on speaking. The treatment of his need as a collective concern encouraged him not to accept the conventional treatment of a non-talker as someone who is absent even when present. Finally, he began to learn that he was not alone in working on his particular need. The point is that without this collective work and learning, it is a misnomer to claim that integration has occurred.

How does this example show that our idea of education is altered by integration? The children were required to imagine that what seems to be a fact—one must talk in conventional ways to be heard as speaking, communicating, and participating—is a social construction and could be otherwise. They were asked to think about what "speaking" is, to imagine that the child with cerebral palsy could speak without talking, and to imagine that their own talk ("Are you here?") could fail to speak to another person. Thus what was really being integrated was the fundamental reflection on what a speaking, thinking person is and on the everyday activities of classroom life which develop capacities and stretch limits.

When asked how she thought of integration as good for the "non-handicapped" children, Donna Bracewell said that they learned to accept the differences of other children as well as their own limits. In an age which sees the develop-

ment of schools designed to raise IQ's, to teach children to read and speak Japanese at age 2, et cetera, the idea of a child learning to accept his or her limits may seem regressive. But just as the segregated classroom teaches children to identify with their limits, an education that merely pushes children to expand capacities teaches them to identify with their capacities. The first child is assured of failure, the second child is petrified of failure.

Education *is* about developing potential and capacities and stretching limits; the child who cannot talk now may learn to talk with the encouragement of his teachers and peers who want to talk with him and are interested in his learning to talk. But an education which focusses on capacity rather than on the child's relation to capacity produces students who do not think about what they are doing or who they are. An integrated classroom is not limiting in any sense; rather, it focusses attention on every child's relation to limits and capacities. What underlies the practice of integration in the classroom is an idea of the integrity of persons as well as the striving for excellence in education. □

Note

For their helpfulness and willingness to answer my questions, I would like to thank Donna Bracewell, Director of Thousand Cranes School, Marsha Forest, Visiting Scholar at the National Institute on Mental Retardation, and Judith Snow, Project Officer, Voluntary Action Directorate, Secretary of State.



THE COUNCIL OF MINISTERS

From Birth to Adulthood

Though formed two decades ago and claiming to be "the official channel for decisions affecting Canada-wide educational policy," little is known about the Council of Ministers in the general educational community. For this reason, *Orbit* has invited Professor Bergen to outline the history and the functions of this elusive – though important – organization.

Adapting a familiar metaphor, he portrays the growth and development of the Council of Ministers of Education, Canada (CMEC) in four stages –

birth and nurturance, adolescence, early adulthood, and mature adulthood.

John J. Bergen,
Faculty of Education, University of Alberta

Birth and Nurture (1967–1971)

The Canadian Education Association (CEA), first founded as the Dominion Education Association in 1892, may be seen as the maternal parent of the CMEC. Metaphorically, a virginal conception took place in 1960 with the formation of a Standing Committee of Ministers of Education, which met at the annual meetings of the CEA. The West German Council of Ministers of Education—the Kultusministerkonferenz (KMK)—may be seen as the paternal parent, a kind of surrogate father. In September of 1966, the KMK executive director delivered an address to the Canadian education ministers, and in July of 1967, a number of Canadian ministers visited the KMK secretariat in Bonn. The "baby" was delivered in September of 1967 when a memorandum of understanding was drafted by the Canadian ministers, officially acknowledging the birth of the CMEC.

The paternal affiliation of the CMEC (henceforth referred to as the Council) was evident in the patterning of the organizational structure and general method of operation upon the German KMK. The maternal ties were reflected in the Council's decision to locate its secretariat in Toronto, the site of the CEA headquarters and also geographically removed from the federal seat of government in Ottawa.

The new creation was to serve four basic functions for the provincial ministers of education: act as a vehicle for the exchange of information; provide an

opportunity for the exchange of ideas and consultation; make possible cooperative ventures among provinces; and, generally, serve a liaison function. Eventually, it was to attend not only to interprovincial affairs but also to provincial/federal ones, and it was to extend its activity to the international scene. Like its German parent, its committees and subcommittees addressed matters relating to schools, higher education, statistics, and manpower problems. But, whereas tolerance for tendencies toward centralization and conformity to national norms have been more characteristic of the German setting, the diverse nature of the Canadian milieu and provincial autonomy in educational legislation have affected the nature of the CMEC. Its Canadian parentage also required that matters regarding official languages be addressed.

Few educators became aware of the birth and existence of the "child"; however, it was not long fed on pabulum. From the beginning, its menu included matters regarding the use of radio, television, and films in instruction; Canadian studies in schools; student assistance and postsecondary financing; the gathering of statistics in education; and the co-ordination of official language programs. Also, it strove to be the vehicle for provincial representation at international conferences of OECD, Unesco, and the Commonwealth.

Adolescence (1972–1975)

The child soon matured into an "adolescent youth," and as such suffered a generation gap. Communication with its

maternal parent, the CEA, was negligible. Communication with national organizations related to education, such as those of the teachers and the school trustees, was lacking almost totally. Though such organizations called out to the youth, it more often than not failed to respond, or feigned not to have heard the call. It communicated little with its environment, and few people, even in education, knew of its existence.

The provinces appeared to hold an expectation that the youth should not indiscreetly talk to "strangers." Thus, the Secretariat itself suffered limited freedom to relate to outsiders or to circulate information. Though non-government organizations in education made attempts to relate to the youth, their advances were not encouraged, and, in fact, frequently suffered silent disdain.

Realizing by 1972 that it could not function effectively without the formal assistance of deputy ministers, the Council created the Advisory Committee of Deputy Ministers of Education. Communication continued to be restricted in the context of the original basic functions of the Council on an interprovincial basis. Its attention was directed to matters about which there could be little disagreement or contention, such as the production of educational materials, data gathering, the exchange of information, the publication of guides relating to metrication, the equivalency assessment of transfer students, school operating costs, and curricula.

About this time, however, the Council first articulated for the provinces common positions on education for presentation to

federal authorities. In 1973, a meeting held between the ministers of education and federal officials included the ministers of manpower and immigration, science and technology, and the secretary of state.

Guarded attempts were made to relate further to federal authorities, and by 1975, contact had been made with more than 16 federal government departments and agencies involved in education. The Council's major and continued association with the federal government was through its administration of the official minority language programs, which were funded largely by the federal government.

In 1974, Council chairman Francois Cloutier made a plea for a more open policy with respect to the Council's relationships with interest groups in education. The following year, a first meeting was held with representatives of a number of non-government organizations in education for informal discussions. These included the national organizations of teachers, school trustees, colleges, and university teachers.

Perhaps the most important activity during this phase—and one which for the first time drew general attention to the work of the Council—was its cooperation with federal authorities in the OECD study on policies of education in Canada. The Council coordinated this study. However, even this activity was approached guardedly. As Harold Noah, chairman of the OECD Examiners, reported, a great deal of effort went toward the careful designation as to who might release information, of what kind, and to whom. One result of the study was the production of a series of volumes relating to the state of education in the context of regional policies of education, as well as those of the Secretary of State.

Such activity helped the Council to gain self-confidence in relation to federal authorities and non-government education interest groups and gradually opened communication channels with the wider educational environment.

The Council's adolescent phase began with its recorded statement that "no recommendations or decisions of the Council are binding on provincial ministers with respect to their jurisdictions." The statement was repeated in 1975. It suggests the reluctance of the youth to binding commitment to consensus positions. However, in an "Agreed Memorandum" of 1974, the Council did claim powers as "the only body" that could present statements on "the state of education in Canada" and as the "official channel for decisions affecting Canada-wide educational policy"; it claimed to act as "an official channel (for the provinces who so wish) to deal with the various federal offices on matters related to attendance and participation at international conferences." It may be that the memorandum was produced in anticipation of the OECD report as a pre-emptive strike to guard for the provinces at all cost any powers that the federal authorities wished to claim, or

which the OECD Examiners might have been inclined to relegate to the federal area.

Young Adult (1976–1987)

The phase of the "young adult" began with the appointment of Lucien Perras as the new Executive Director of the Council. Several events marked the first few years of this era. One was the publication and more general circulation several times a year of a regular and continuing bulletin, *Liaison*, reporting the main activities of the Council. Also, the occasional issue of *Communique* announced special decisions of the Council and highlighted major programs.

A second category of event was the invitation to a number of nongovernment agencies related to education—such as the national organizations representing teachers, school trustees, school administrators, colleges, university teachers, and teachers of French—to meet on a regular basis upon the invitation of the Council. (The Canadian Society of Studies in Education, which comprises a large body of the researchers in education, was, however, not included.) In 1977, a meeting was held with representatives of these organizations to discuss the implications of the OECD report on Canadian policies in education. Courses for consultants and coordinators of second language instruction were sponsored. University students were asked to respond to the federal/provincial task force report on student assistance plans.

More frequent meetings with the Secretary of State and other federal agencies and departments dealing with education constituted a third sign that the "young adult" phase had been reached. The Council claimed to be the forum for exchanges with federal offices regarding education. One might say that the Council had become more sure of its identity and less defensive about emphasizing and reiterating above all else the sacred epithet of provincial autonomy to the extent that common goals were sought only on the least controversial matters. Federal/provincial task forces were established to examine matters relating to the use of satellites in education, university student assistance, and bilingual education approaches.

A fourth indicator of this era was increased international activity, including educational exchanges with China, the USSR, West Germany, and The Netherlands, and participation within the organizations of OECD and Unesco. In this context, exchanges with the German Council in 1977 might also be recorded. Canadian ministers visited Germany and German ministers came to Canada to discuss matters relating to student and teacher exchanges. These meetings, 10 years after the birth of CMEC, also represented the change from a child/father relationship to one in which the exchange of ideas and information was based on the reciprocal recognition of equality.

A fifth sign of this adult stage was increased productivity interprovincially.

The provinces agreed to exchange provincially developed learning materials and provincial curriculum development charts. Reports on equivalency assessment of transferred students and on the pedagogical implications of metrification were produced, and a study on standards of school operation costs was launched. A major accomplishment was the publication of "The State of Minority Language Education in the Ten Provinces of Canada" in 1978. In September 1977, the Council suggested by resolution that each province adopt policies designed to provide, wherever feasible, educational opportunities in the English and French languages commensurate with the need identified by each province. Another significant achievement was the move toward achieving portability of teaching certificates in Canada.

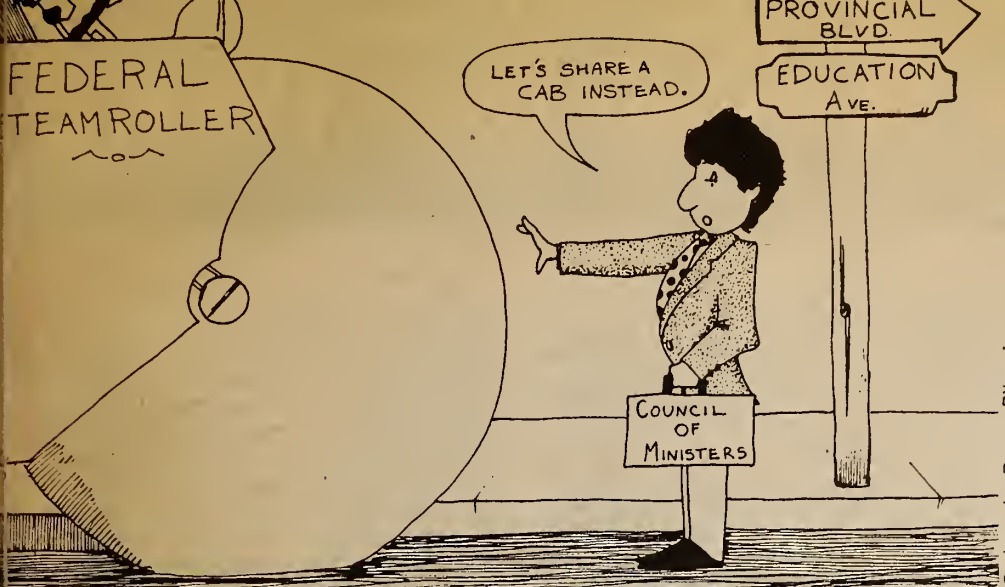
The activity and productivity of the Council appears to have accelerated in the early 1980s. A provincial/federal Protocol was signed, providing an umbrella agreement that underlined the general principles according to which specific bilateral agreements between each province and the federal government with respect to bilingualism in education could be made. The Protocol is seen as a model for future negotiations between the Council and the federal government in regard to other matters.

Other developments saw the completion of an updated report on the state of minority language education (which included the territories as well as the provinces); the initiation of the newsletter *Dialogue* on the teaching of French and English as second languages; and the establishment of a federal/provincial committee to provide guidelines regarding the selection of delegates to international conferences. The council launched its first consortium project for the production of a Canadian literature film series by the participating provinces and territories.

Increased liaison activities with various groups in the education community became characteristic of the Council. Regular meetings were held with major education associations. In 1983, for the first time, a meeting was held with the Daily Newspapers and Publishing Association. More than 400 institutional decision-makers participated in a conference on post-secondary issues. Background papers were prepared and arrangements conducted for as many as 20 or more meetings in a year.

A sixth indicator of the maturing adulthood of the Council occurred when the Council undertook a major evaluation and analysis of its structure and procedures and resolved to effect some internal changes. Procedures for the setting of priorities were to be improved and the achievement of objectives was to be made more efficient and effective by providing subcommittees and task forces with clearly designated tasks.

The major committees of the Council remain as follows: the Executive Committee (comprising five ministers of education), which acts as a steering committee



Cartoon by Danny Pitocchia

on important policy issues; the Ministers' Liaison Committee, which relates to education organizations in Canada; and the Advisory Committee of Deputy Ministers of Education, which prepares the agenda and prepares recommendations for the meetings of the Council.

Two major subcommittees of the Advisory Committee have been created: the Priorities and Programs Subcommittee for Elementary/Secondary Education and the Priorities and Programs Subcommittee of Postsecondary Education and Manpower Training. These two subcommittees are charged with recommending priority activities and with establishing the mandate of proposed task forces and work groups, which are terminated upon the completion of their tasks.

Immediate priorities following the reorganization of the Council's structure related to the evaluation and more effective use of educational resources and of new technologies, as these relate to education. The attention of the Council has been particularly directed to areas such as quality of education, special education, educational finance, manpower, computers in schools, and research in universities. All aspects of postsecondary education, including finance, research and accessibility, and manpower were to be examined according to the Council's priorities for 1984. The provinces are to share information regarding evaluation policies on student achievement and program evaluation and the performance appraisals of professionals. Also, the implications of the Charter of Rights for schools are to be ascertained. Another project launched in 1983 involved the preparation of an inventory of federal activities in education at all levels.

Mature Adult (1980s-)

Just as the newly born Council "behaved as a child" and was protected as a child, and the adolescent Council suffered from a "generation gap" as it sought to develop its identity, and the "young adult" Council was prepared to break out from some of its restraints and launch forth boldly in new directions, the "mature adult" Council,

one should anticipate, will show the marks of a wise and confident person. What might be some of the characteristics of a "mature adult" Council?

The current posturing and policies with respect to languages are based on the Constitution of 1867, and with respect to education, on section 93 of that Act. Bilingualism is defined as meaning English and French, and minority languages are understood to be English or French in areas where the other is the majority language. The Canada of 1867 was mainly bicultural and bilingual in nature (though such emphasis violated the position of the aboriginal peoples of Canada). The Canada of today is multicultural, and many languages are spoken by minority groups. We now have a Charter of Rights, which speaks to the matter of the official languages to be sure, but which also refers to the "preservation and enhancement of the multicultural heritage of Canada" (section 27). A mature adult Council must assume the reality of today's Canada and be able to address multicultural issues.

Further, a mature Council would cease to see the federal government as an adversary in educational matters but accept it for what it already is, as a partner, and welcome additional reciprocal working relations. This may suggest an invitation to the federal government to have a representative present at Council meetings. An alternative would be for the Council to propose and assist in the creation of a federal/provincial education planning agency, in which the federal government would have a parity position alongside the representatives of the provinces. (The German Bund-Länder-Commission for Educational Planning is such an agency.) The representatives of the territories could be invited to assume places as full members and to participate fully in the deliberations of the Council. Decision making in all matters would be seen as a cooperative activity. Educational policy of federal/provincial interest could be forged at such meetings. A mature Council would be as much concerned about national educational goals as it is interprovincially about provincial goals. Nationalism would

be held in at least as high esteem as provincialism.

Within agreed parameters, provinces and territories could pursue certain divergent goals. The Council need not address only issues or items about which there is overall agreement. The test would be to move beyond the non-controversial and the relatively inconsequential. The arrival at working agreements or even consensus in controversial areas may take some time, even years, but should not be avoided because immediate resolution cannot be secured.

A mature Council need not hesitate to give more precise public accounting of its work and accomplishments. In its annual report, the Council might present its material and activities in such a manner that a lay reader could easily comprehend what the Council is about. Current annual reports, in part, appear to obscure as well as elucidate its work. The Council could prepare a report that would outline, in lucid and concise fashion, all activities, agreements, and products since its beginnings in 1967.

Periodically, perhaps every three years, the Council might produce a volume on the status quo of education in the provinces, the territories, and the nation. Each province would prepare its report with comparable statistics. The periodic publication of the German Council could provide a useful mode.

At what point will the Council assume the characteristics of the mature adult? The change may come about gradually, perhaps almost imperceptibly. The characteristics of the mature adult need not all appear simultaneously. It remains to be seen whether the appointment of new director Harry Fisher, upon the retirement of Lucien Perras in November 1984, may signal the advent of the new era.

Conclusion

It remains clear that the Council, though a policy-making body, is not and can never be a legislative body. It is an intergovernmental agency in education. However, neither compulsion nor legislation is the issue. The Council can provide some grist for the legislative mills of the federal and provincial governments. There is no need for each province to arrive at each mile-post at the same instant. In a spirit of consensus, provinces may also cooperate within reasonable degrees of tolerance.

In 1978, Council Chairman Morin, in words similar to those of earlier Council chairmen, said, "Had it not been for the Council, the federal government, always inclined to extend its jurisdiction, might have made further inroads into the field of education as it has done in cultural affairs." The new, "mature adult" perspective of the Council might become one of working at a redefinition of provincial and national roles and responsibilities, so that the federal government might be accepted as a partner with legitimate concerns in education rather than as an adversary to be restrained. □

How to Get Written by a Poem:

QUESTIONS

STUDENTS

ASK

A POET

Roger Nash

How do you get ideas for a poem?

An idea for a poem prefers to choose you rather than you to choose it. It wells up and seizes your attention as something that matters. Give yourself time to wait receptively for it. A poet is like an alert and patient cat waiting at a mousehole for the mouse to appear. A good idea may not come when you're at your desk, willing it to come. With some people, that will scare it away. It may come when you're least expecting it, while out skiing or taking a shower. Even the cat at the mousehole will spend time cleaning itself and pretending to look the other way. Carry around a scrap of paper and a pencil stub. Jot down an idea when it chooses you, so it won't scamper away. Choosing from a list of lukewarm ideas is not a good start. Lukewarm ideas make poems fall flat.

What can poems be about?

Roman poets often wrote about gods and goddesses from mythology, about Venus, Pan, Apollo. But poetry, along with people and their ways of life, is always on the move. Who hopes to see Pan in the municipal park? We're not ancient Romans. You can write about anything whatsoever, so long as it matters to you in your life. This can include a future you hope for or fear; or a past you want to make sense of and celebrate in your life and language today.

Different things matter to different people. What you and your best friend write may be surprisingly unlike. Writing poetry is a chance to find out what matters to you as someone unique. Make the most of the voyage of self-discovery. At their best, poems are as distinctive as the author's fingerprints. In a sense, your poems can be said to write you: you find and shape yourself anew in their language.

How can you write a poem that's original?

When you write a poem, you'll want there to be something fresh, new, original in it. If it's just a pale reflection of another's poems, it can't begin to be an expression of you as someone unique. After all, you're not a pale reflection of someone else.

Use language sincerely. Suppose you begin to fake it, pretending you see and understand things in ways you don't. Then, inevitably, you'll fake it by borrowing words from people you think really did see things that way. This is a sure road to imitating others and not finding yourself in the poem. If you are true to yourself in your language; then, even as a beginner, you can achieve something fresh and alive in a poem.

People often make the mistake of

supposing that, to be original, a poem must be about exotic experiences or events.

They think that if a poem is about trampolining while holding a glass of grape juice, it will be original and a good poem. But unless the writer sees this activity in a fresh and new way, making it unusual in the language used, the poem could be quite dull. So, what is required is to explore things freshly, whether or not they are things we frequently see or do.

Poems are often original in exploring what we'd once thought too familiar and commonplace to bother about. One of my poems is about a young girl riding a bike in summer. That's a familiar enough sight. But it's only commonplace if you don't open your eyes—and language—wider. Poems open eyes in our imagination and help us see what's really there. One girl on a bike can mean a lot of important things to a whole town. In the apparent commonplaceness in your life, what opens the eyes of your imagination and quickens the pulse of your language? The sizzle and smell of your favorite pizza? Canada's first double cheese pizza poem has perhaps yet to be written. Why not by you? What does it feel like to play Pacman or Dragon's Lair? What was it like spending your allowance on a dress and finding someone else at the party wearing the same thing? The world is still bursting at the seams with ideas for brand new poems. And they needn't be exotic ideas about faraway places.

When you've got an idea, how do you begin to develop it?

When an idea or image has chosen you, grabbed you, you can begin to develop it from your own five senses. What does this look, sound, feel, smell, taste like to you? We tend to concentrate on sight, but you can give the other senses a try, too. What does an orange sound like? It has a distinctive sound when plopped on the table, a sound a blind person would recognize. Can you describe it? When you shake a fruit, can you hear, or imagine you hear, juice and seeds gently swirling about? This will help you find words that are as vital and alert on the page as you can make your senses, words that will help the poem matter to its readers, as it matters to you.

What's free verse?

Free verse is not absolutely free, not in good poetry anyway. Rather, it is free within certain limits, like any other kind of freedom worthy of the name. Sculptors are limited by the size of their block of marble and by the way the grain runs. If they chisel against the grain, the work will look like a bit of crumbling cheese. But by accepting the limitation of the grain, they can make use of it to enhance the piece,

Roger Nash is a poet and a professor of philosophy at Laurentian University. His book "Settlement in a School of Whales" was published by Fiddlehead Press in 1984. He has worked with teachers in several Sudbury high schools exploring how best to answer students' questions about reading and writing poetry.

shaping it so that the grain is expressive. Similarly, by accepting certain limitations to the rhythm and length of the lines of your poem, you can make use of their patterning effect to carry the poem forward and deepen its sense.

Free verse is free in that you decide or discover what limitations to work within for each poem. There are an indefinite number of rhythmic patterns to work within. The rhythms of phrases that come to you at the beginning can help you decide what pattern is best. So can the emerging sense of the poem, as you write it. What rhythm does the sense of what you want to say draw around it? In poetry, things can be said only in the appropriate rhythms. If the rhythm is wrong for the sense, it fights the sense and weakens or destroys it.

In *The Family Reunion*, T. S. Eliot hit on a basic rhythmic unit that he continued to work with in his poetic dramas. As a general rule, each line contains three strongly stressed syllables (here marked /) divided by a natural pause (marked *). Take an example:

*"They bathe all day * and they dance all night
In the absolute * minimum of clothes."*

You could go further and note the place in the rhythm of the other syllables as weaker or as moderately stressed (marked u and x):

*"They bathe all day * and they dance all night."*

What Eliot wanted was a rhythm close to ordinary speech, with stresses put where we'd naturally put them. So to get the strongest stresses in the right places, we need to read his lines very naturally, rather than declaiming them.

My poem "Settlement In A School Of Whales" has five strongly stressed syllables to each line. The longer line this makes suits the expansive ramblings of the old man of the poem. It is also the form in which two lines of the poem came to me (unbidden, and in the middle of a long hike in the bush), from which the rest of the poem germinated:

*"... a fall of tumbled rocks blocks chock a
block crags baked black as beads."*

Though you keep the number of strong stresses constant in each line, other things can vary. How many syllables (strongly stressed, moderately stressed, and unstressed) there are to a line varies throughout *The Family Reunion*, as does where the natural pause occurs and how the strong stresses are grouped around it. But the things that vary shouldn't vary arbitrarily. The changes should go with what you're trying to do in a given line. For instance, if you're trying to convey a quietening of mood, lengthening the line with unstressed syllables will slow it down.

If your basic rhythmic unit is, say, four strongly stressed syllables to a line, that doesn't determine whether or not there should be rhyme in your poem. That is something else for you to decide. Does

rhyme attack or strengthen the meaning of the poem? If a poem seeks to convey a sense of the loose ends in life, its raggedness, rhymes at the end of every line will often tie the poem together too neatly for that sense. Of course, you can have rhymes without having them at the end of every line. You might save them for special effects at certain points in your poem. And rhymes don't have to come at the ends of lines either. They can occur within lines in various ways. Take the first of those two lines from "Settlement In A School Of Whales"—"a fall of tumbled rocks blocks." Here the rhyme of "rocks" with "blocks" propels the line forward in a quick tumble of sounds that tries to match the rockfall it describes. However, you may decide your poem shouldn't rhyme at all.

While the number of strongly stressed syllables may remain a constant pattern throughout your poem, there are smaller scale patterns and contrasts you can achieve within a line, or several consecutive lines, through the sounds of vowels and consonants. Words have sounds that are fat or thin, smooth or jagged, soft or hard, long or short, abrupt or slow to arrive and leave, uncertain or decisive and trumpeting. You can make use of these sounds to deepen the sense of your poem. A line from John Keats's "Ode To A Nightingale" buzzes with the sounds of swarming flies, repeated "s" sounds, along with "m," "h," "r," "f," and "v" sounds, imitating what is described: "The murmurous haunt of flies on summer eves."

A poem is more like a pop song than a bit of prose in the newspaper. It has a rhythm or beat and textures to its sounds. The way its words sound, like the way a guitar sounds in a pop number, is part of what makes it matter to us. Keep reading your poem aloud as you write to check that the sound deepens its sense. You might get yourself started by writing your poem as a word-song for your favorite singer. Get the sounds right for that particular voice.

Should the poem come all in one go?

Sometimes a poem comes out in a rush, and you may not need to change much or even anything. You still need to read and re-read what arrived in that rush, however. If nothing needs changing, that is something you decide in quieter moments that follow the rush. The exhilaration of the moment itself usually cannot decide that for you. Most often, though, writing a poem takes time and goes through various stages. There can be an even greater satisfaction in working a poem through to completion.

Begin by jotting down, in rough, rhythms, ideas, and phrases that come to you. Take the best and begin to play with them. Language at play will often discover its own purposes, pushing through to meanings you couldn't have anticipated. In earlier drafts, concentrate more on playing: in the later, more on shaping the poem into some unifying pattern. If you're too rigidly

GRANDMA'S PRESERVES

**These are the well-bottled
pages of her only diary.
Floating onions press
a crowd of faces to the glass.
Her children flatten their noses.**

**The moon would lose its memory
through so many phases
of pickled eggs. They shine
in a cloudless lunar vinegar
from the packed skies of her life.**

**Blueberry jams darken
slowly, sugaring with the stored
storms of her summers. Juices
squall against the insides of the jars,
rattling shelves like window-panes.**

**She never could stop beetroots blurting
out their red, though the gunshots
were years ago. A father in the Somme,
a son at Dieppe. She bottled
grief with beetroots anyway.**

**Her fetal beans quicken
in their amniotic fluid, coming
to term through glittering spasms
of glass, destined to inherit for her
the yet unpickled earth.**

Roger Nash

From Roger Nash's book "Settlement in a School of Whales."

concerned with form at the beginning, play won't get started, and the language will be stilted and flat rather than loose-limbed, agile, exhilarating, witty. Try out alternative ways of writing a line. Keep the best. Put the poem away for a day or two. Take a rest from it. Come back refreshed to see if there's anything that falls a bit flat, that you could improve on. In writing a poem, you're a craftsman, and things won't necessarily come right first time. Learn to be patient with the poem and yourself alike, so as to do justice to both.

How do you know when the poem is finished?

Eventually, after re-readings and several drafts, you won't be able to think of any way you can help your poem more. That tells you the poem is finished: you have finished with it. Now it is time for that poem to go out and make its own friends in the world.

CREATIVE DANCE: CHILDREN RESPOND

Alan Riley

Infants wriggle, revelling in the sensations of cloth rubbing against their bodies. Young children shriek with laughter, their whole bodies reflecting joy as they skip from one place to another. Piaget (1969) writes of inner-directed, self-starting children who can and will learn if the environment is structured to facilitate learning. Children have an intrinsic drive to



create meaning and make sense of their world. Yet, in our schools, children sit for hours at desks! Children are made subject to the agenda of the adults around them and they are measured in terms of the degree to which they meet that agenda. In such an environment, there is little doubt that some children become bored and disaffected, while others passively accept the demands imposed by surrounding adults and, in the process, gradually lose the capacity for creative, imaginative thinking.

In a study by Courtney and Park (1980), arts educators suggested that arts educa-

tion fosters freedom of imagination, exploration of the self, joy of responding to the environment, and security and satisfaction gained from achievement and proficiency. Arts education goals suggest the possibility of restoring the learning process to the child by providing children with opportunities to participate fully and spontaneously in an artistic experience. One of the arts, creative dance, seems to offer particular benefits for children.

Creative Dance and the Child

Theory suggests that creative dance offers a unique combination of physical and artistic characteristics which provide a good vehicle for the education of the whole child. As an art form, creative dance claims to impact on the development of confidence, self-worth, problem solving, expression, concentration, and perception (Best, 1979; Courtney & Park, 1980). As a physical activity, creative dance has other claims to impact on body awareness, self-esteem, intellectual growth, flexibility, and fitness. As a creative process, creative

affective dimensions. In creative dance, the teacher structures movement problems for the child. Cognitively, the child decides on a problem solution. The solution selected comes from the child's real or imagined experience with the world and is explored through movement. The movement arouses physical and mental challenges that result in a refinement of the original solution. Each refinement adds to the child's aesthetic awareness and control of movement so that the child develops an ability to communicate ideas, thoughts, feelings, and emotions using the body as an expressive medium.

In a recent study (Riley, 1984), a creative dance program was conducted with a class of grade 4 children. The responses of the children to the program verify the beliefs of educators about the benefits of creative dance for children.

Responses of Children

In dance, you put joy together, take someone's hand, and move to the beat.

The children's comments about creative dance covered physical self-esteem, body image, problem solving, expressive behavior, and teacher characteristic categories, suggesting that they viewed the creative dance program holistically.

Both boys and girls commented on the fun aspect of the program. Fun, a

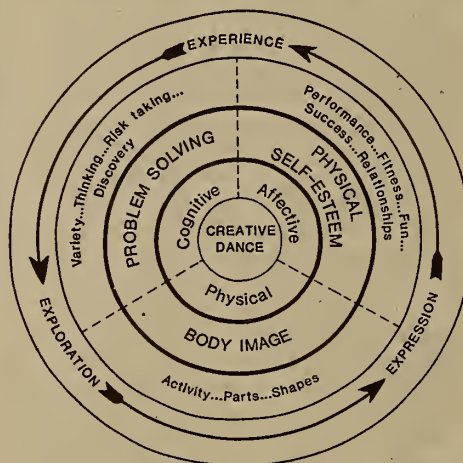
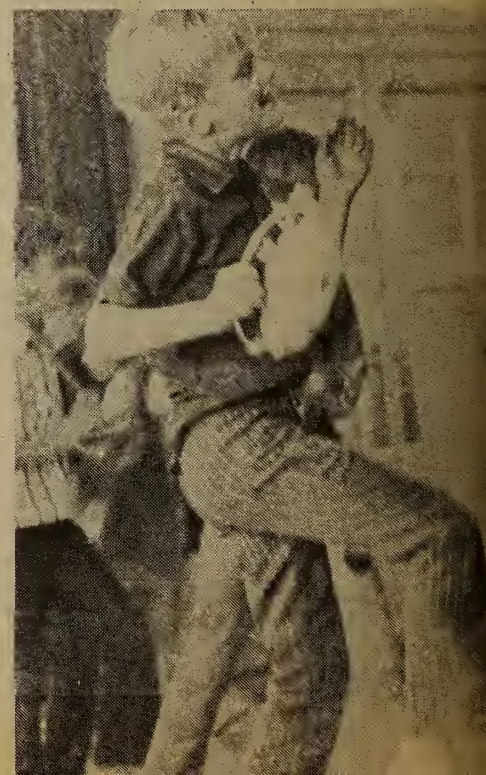


Figure 1. The interrelationship of creative dance with body image, physical self-esteem, and problem solving.

dance allows children to express their imaginations in a unique manner. Psychologically, creative dance has potential impact on the development of thought, expression, and self. When the psychological effects are considered in conjunction with the physical and artistic dimensions of creative dance, it becomes apparent that creative dance is appropriate for children.

The circle in Figure 1 represents the impact creative dance has on the whole child and suggests that the impact is diffusive over the physical, cognitive, and



Alan Riley is an independent education consultant; he has recently opened the Centre for Child Learning and Assessment in London, Ontario.

subcategory of physical self-esteem, was regarded as significant because having fun doing something encourages children to return to the activity:

There are actions, like different sports stuck together, but you don't score points. If it was competition like in sport it wouldn't have been as much fun. In dancing, you do your best and have fun doing it.

It was fun. You know a lot of people and you don't have to be shy. It's fun in front of others showing them new things and different moves.

The children in this program all succeeded because they were never placed in overt competition. The satisfaction gained from the program was an intrinsic reward that did not lend itself to external comparisons. The children remained aware of performance, as is suggested by the comment "Sometimes I imagine I'm in a contest and then I dance really well," but this does not mean they need or want competition. The children set their personal standards of achievement and when asked how they felt about themselves as dancers, all of these children reported that they were at least "pretty good." Performance statements ranged from "I think I'm okay. I'm not the best but I'm okay" to "Well, I seem to catch on to movements quicker than the others. I'm often more original. I just do things differently."

Researchers in self-esteem suggest that positive self-esteem is both a realistic appraisal of what the self can do in comparison with others and a satisfaction with personal ability. These children reflected realistic appraisals of performance. Physical self-esteem statements were made by 81 percent of the class. It would seem, then, that creative dance restored some personal control of learning to the children.

Only half of the group made comments related to body image, and these comments concerned whole-body movement: "In dance you move all of your body, you exercise, stretch, and move your heart." The low percentage of body-image comments may be the result of a general acceptance of their bodies to the extent that their bodies are taken for granted.

In contrast, the children's responses in the problem-solving category indicated that they valued the exploration aspect of the program and the way in which they were free to plan their own routines. As they became involved with creative dance, they were able to articulate their feelings and thoughts about the problem-solving process:

I thought about my movements in my mind ... you put things together to make one dance ... that's it, you could put sequences together in your mind and work them out and dancing makes you feel smart.

You cooperate to plan your routine ... you're not afraid of mistakes and you don't yell at

others. ... I liked having choices of things to do ... the only other subject like this is art.

Other problem-solving statements involved risk taking: "I'm not worried about doing something wrong ... I was happy to be doing it but I was nervous."

The children recognized that problem solving is a process involving a sequence of activities. They were able to articulate this process as it related to creative dance and they understood that there are elements of risk in any problem-solving venture. The risk, however, is outweighed by the positive benefits, and with a focus on cooperation, children can risk within a secure environment.

One of the most interesting response categories to emerge was that of expressive behavior, which included responses that demonstrated imagery and feeling. Children moved from concrete picture images such as "spooky caves and trolls with magical powers having a ball ... a man fires guns at me, I hide ... the man is tired and leaves ... the bird flies free" to outline dance movements they would use. As they described their actions, they moved their bodies, used their hands, and got up to demonstrate. Action descriptions included "creeping along the floor, leaping, running, twirling, then floating calmly ... gliding, then darting." The children constantly selected concrete images as a basis for response, then moved from these to describe actions for each one. In terms of feeling, there was a sense almost of poignancy in many of the responses:

I felt free like I'm in the country. I could do what I want. I like being free. I live where there are lots of people. The only time I ever felt free by myself was when I was with my family camping. Dancing made me feel free again.

You feel that you can do things and not be ashamed. You feel free.

The children's comments suggested that the creative dance experience provided them with the opportunity to move out of the daily routine of school and home into the world of childhood where freedom is a significant felt experience. In fact, one can almost hear Peter Pan knocking at Wendy's window inviting her to share the dance of a free childhood.

The children's comments about their creative dance teacher suggested that certain characteristics were most important in facilitating learning. In particular, children valued demonstration and choice:

She was good ... she showed us what to do. She helped us understand by showing and telling ... you don't have to do the example but it helps you understand.

The teacher gives you choice. I like choice. Regular teachers always tell you what to do. There's no variety ... you can't add your own ideas.



Discussion

Children's responses to creative dance go beyond that which can be analyzed critically. The psychologist, the dancer, the teacher all argue that creative dance benefits self-esteem, body image, problem solving; but the children respond as children. They respond with their hearts, their minds, and, above all, their spirits. Creative dance allows children to negotiate their learning in a meaningful context. It allows Peter Pan and Wendy to go on forever, to enter the adult world, then retreat to the carefree freedom of childhood where terrors and dreams are real one day, gone another.

Creative dance allows children to create their own agenda within the secure, warm environment established by a teacher who recognizes that children are not passive recipients but active learners who have the right to participate in shaping their own curriculum.

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A Response to Mel Shipman

Penny Moss, *Chair,*
Toronto Board of Education

In the last issue of *Orbit* (February 1985, 16/1), Mel Shipman argued for the funding of private schools. In this article, I will demonstrate that such funding is discriminatory and inappropriate. The question of funding is, of course, secondary to the question of justice and equity, and it raises the more profound questions about the nature of the social contract. Before we move toward discriminatory funding in

The question of funding is, of course, secondary to the question of justice and equality, and it raises the more profound questions about the nature of the social contract.

education, let us be sure that we are not financing a withdrawal by homogeneous groups from the complexities and challenges of our pluralistic society. It would be tragic if these fundamental questions were ignored because of expedient political opportunity. Yet that seems to be what's happening.

In a radio interview in 1982, Mel Shipman responded to a question about the obstacles to the public funding of private schools with "I think that what the government is now looking for is an *expedient political opportunity to say yes*" (emphasis added).¹ The advocates of public funding for private schools, particularly the religious private schools, claim that such an expedient political opportunity was provided by former Premier William Davis's decision to extend funding, beyond that required by the Constitution Act of Canada, to the Roman Catholic secondary schools. At the very least, it is obvious that by establishing the Commission of Inquiry into Private Elementary and Secondary Schools, the former Premier of Ontario recognized the inconsistency of his decision to respond favorably to the demands of one group of religious schools and not to others.

Can we really allow "an expedient political opportunity" to profoundly alter the nature of the social contract between the government and the people of Ontario?

The Nature of Schooling

The organization of schools as the primary focus for a community's interest in the education of its young is an old and world-wide arrangement. By the pooling of a community's resources, schools efficiently provide for a collective social

experience and are one of the regulating forces in shaping society.

Arguments still rage about the function of school—on the one hand, whether its purpose is to teach the names of the rivers of Canada, and the basic skills of reading, writing, and computation, or whether, on the other hand, its primary purpose lies in the gradual inculcation of norms of behavior and acceptance of the established patterns of society. In the end, it is not necessary to resolve this dilemma. Schools do both, and they should.

Both the quality and the distinctive nature of social intercourse and exchange are shaped by the school. These, in turn, contribute to the nature of our minds and our human consciousness. James Britton (1985) writes that "human consciousness results from the transformation of forms of shared social behaviour into derived forms of inner or mental behaviour on the part of individuals alone." When the human consciousness of which Britton speaks is derived from less than the total available experience, learning is diminished. Any hiving off by gender, social class, ethnicity, ability, or religion diminishes the nature of learning and thereby the social contract. Obviously, in a democratic state, individuals and groups will always be free to opt out of the social contract. They should not do so at public expense. Just as school is not for the child alone so, indeed, it cannot be for the parent alone. The benefits are to accrue to all of us. The maintenance of the present catholicity of public schools is crucial to their ability to give shape to a mature pluralistic society.

Difficulties of Equitable Funding

The provision of public education requires the collection and distribution of monies in a manner that recognizes the differing concentrations of wealth, the nature of different populations, and various social and geographic differences. The current mechanisms for such recognition are not entirely satisfactory. There are still differing levels and kinds of opportunities across Ontario. Any attempt to add to the geographic problems of fair distribution by the inclusion of religious or social groups would exacerbate present inequities. (The need for a fair and efficient distribution of financial resources need not imply an extensive and distant state bureaucracy. Such distribution can be sensitive to the community and recognize the efficiency of smallness. The question of governance of public education, however, is outside of the scope of this article.)

Canada's *Charter of Rights and Freedoms* (specifically section 15(1) which prohibits

discrimination, either positive or negative, on the basis of religion) in conjunction with the former Premier's decision to extend public funding to Roman Catholic secondary schools is used to argue the injustice of not funding all religious schools.

Whatever the Courts decide about the constitutionality of this decision,² there are some obvious contributing factors that we should note. Some of these factors have to do with persons with little or no religion, or with a religion thought to be eccentric. Let me borrow the words of Tom Harpur (1985) writing on church tax privileges, "If you want to talk about injustice, what about the injustice of a growing number of Canadians who are atheists, agnostics, or simply non-religious having to pick up the tab for institutions they either don't believe in or to which they are, at best, indifferent."

A recent declaration by the Ontario Association of Alternative and Independent Schools (1984) speaks of "acceptable social and educational criteria" for the funding of parental choice. How can the government, prohibited from discrimination based on religion, apply "acceptable social and educational criteria" to religious schools? What if the teachings of a particular religion are deemed not to meet such criteria? Surely

Ideally, the public school would teach *about* religions, affirming the importance of their ethical bases and the emotional overtones of religious belief.

to deny public funding would be discrimination based on religion.

The public school can honor the ethical values and religious commitments of the families it serves without giving pre-eminence to individual religions. Ideally, the public school would teach *about* religions, affirming the importance of their ethical bases and the emotional overtones of religious belief. We should remember, however, that a school is a school, not a church.

The Social Vision

Mel Shipman argues for a new social vision. Perhaps we need a new one—if we do, it should be collectively developed. Perhaps we need a renewed commitment to the old one of equal educational opportunity. There is no reason to despair or to abandon our low achievers. The quality of public education is astonishingly high and it is getting better. Even though the

percentage of students remaining in secondary schools has dramatically increased, there has been, contrary to popular opinion, no significant decline in standards and, in fact, in the middle achievement range there has been significant improvement.

Recognizing this fact does not imply a smug satisfaction. The improvements are neither great enough nor the standards high enough. But the insights to do better are at hand. The last 40 years of study of psycholinguistics have shown us the significance of fostering language as the shaper and creator of thought and as a prime agent in shaping human behavior. The ability and political will to incorporate this new knowledge and better language teaching into our schools will enhance the social contract, enabling our vision of equal educational opportunity to become one of equal educational outcomes.

We know from extensive studies within the Toronto public school system that the

We already have a "structural pluralism" in Ontario; one in which different ethnic, socio-economic, and religious groups find themselves in advantaged or disadvantaged positions.

educational achievements of black children are significantly lower than those of most others, that Jewish children are far more likely to go to university than Portuguese children. We already have a "structural

pluralism" in Ontario; one in which different ethnic, socio-economic, and religious groups find themselves in advantaged or disadvantaged positions. It is also patently obvious that public schools do not produce "forced and artificial social homogenization," as Shipman fears. To argue that those persons who choose not to avail themselves of the education that the government makes freely available to all are discriminated against or dealt with unjustly is fallacious.

During my early days as a school trustee, I overheard a conversation which had a profound effect on my own attitudes and beliefs. A small boy had been sent to the principal's office because he had no lunch. She asked him why he hadn't made his own as he had previously agreed to do. With his eyes downcast he muttered, "There weren't no bread."

In the public schools of Toronto, there are many children whose parents, often mothers alone, cannot provide three nutritious meals a day, suitable winter clothing, and adequate shelter, let alone books or toys. Are not these children the more pressing concern in our search for social justice? These are the children for whom the right to go to school does not yet mean the right to a successful education.

Conclusion

I certainly agree with Mel Shipman that there are many major and outstanding educational policy issues. If these questions are to be answered other than by political expediency, the Government of Ontario would do well to abandon its three current

commissions of inquiry and to set up a single public commission on elementary and secondary education in Ontario. Such a commission could provide answers to questions about the purpose of schooling, the role of religious education, the appropriate relationship between parental choice and the public interest, how and to what level education should be funded, which philosophies and pedagogies are of merit, and how education should be governed.

Should the government of Ontario decide to spend public monies on the support of private schools, it may be responding not to legitimate demands of a pluralistic society but instead to a demand for withdrawal from the pluralism that we hold dear. Such a withdrawal would diminish us all.

Notes

1. *Gerald Vandezande Interviews Mel Shipman*, Radio CJRT, October 15, 1982. (Transcribed in "Building a Bridge of Trust," OAAIS, August 1983)

2. Minutes of the Metropolitan Toronto School Board, January 1985.

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A Reply to Penny Moss

Mel Shipman

Penny Moss opposes the funding of independent schools because such action alters "the nature of the social contract between the government and the people of Ontario." While she does not define the nature of this supposed contract, it seems to have something to do with the "nature of schooling."

Let us examine her case by starting with its first proposition, namely, that the school is an instrument for the "pooling of a community's resources." As with the reference to "social contract," the concept of community is undefined. Does she mean a geographic community, an ideological community, an ethnic community, or a religious community? Ontario is a community of diverse communities, and schools, as instruments for the pooling of resources, reflect this communal differentiation.

The fact of differentiation is also missing from Ms. Moss's concept of the school as a centre for "collective social experience." What "collective social experience" is shared by a Francophone student in Sudbury, a Catholic student in Windsor, a

What "collective social experience" is shared by a Francophone student in Sudbury, a Catholic student in Windsor, a Jewish public school student in Toronto's Forest Hill, and his black counterpart in North York's Jane-Finch corridor?

Jewish public school student in Toronto's Forest Hill, and his black counterpart in North York's Jane-Finch corridor? While we can speak, to a certain degree, of a common social ethos, we live in a pluralist

society that is ideologically and structurally divided. To gloss over this division or to paint it in strictly negative terms is to deny the very quality that makes Canada such an exciting social experiment. Finally, knowing Penny Moss, I am surprised at her salute to the "regulating forces" that shape society and to the idea of "the gradual inculcation of norms of behavior and acceptance of the established patterns of society." I recently saw the film "1984." It was a gruesome reminder of what can happen when the state, ostensibly the instrument of society, becomes its cruel and oppressive master.

Perhaps it is unfair to inject "1984" into our dialogue; nevertheless, I must challenge the vision of the state as the sole arbiter of the common good. Furthermore, I reject Ms. Moss's proposition that anyone who "opts out" of the public school system is violating "the social

If there is a social contract in education, it should incorporate the principle of justice and equality for all forms of legitimate diversity.

contract." If there is a social contract in education, it should incorporate the principle of justice and equity for all forms of legitimate diversity.

This brings me to the question of equitable funding. I agree with Ms. Moss's statement that "current mechanisms . . . are not entirely satisfactory"; however, I am not impressed with her declaration that "any attempt to add to the geographic problems . . . by the inclusion of religious or social groups would exacerbate present inequities." Every tax dollar that funds Catholic, Francophone, or inner city schools or Heritage Language programs reflects an established commitment to religious and social diversity.

Now, a word about social vision. Penny Moss is right in her concern for the child with "downcast eyes." Her fight to ensure "social justice" for the poor merits

. . . it is dangerous to equate the public interest solely with a state institution or to focus educational policy exclusively on socio-economic inequality.

unequivocal support. She is also right in highlighting the contribution of the public school system to the battle for "equal opportunity." At the same time, it is dangerous to equate the public interest solely with a state institution or to focus educational policy exclusively on socio-economic inequality. Issues of culture, language, religion, gender, race, and parental and student rights are equally important. In addition, no single structure can adequately respond to all of these social variables. A diversity of form, content, and control is an absolute social necessity. □

Penny Moss will continue this debate in the December 1985 issue.

ADDRESS CHANGE

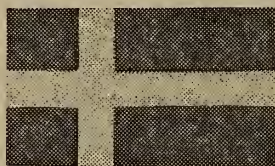
The Hanen Early Language Resource Centre is no longer located at 48 Roxborough Street West, Toronto. The new address is OISE Building, Suite 4-126, 252 Bloor Street West, Toronto, M5S 1V6.

Credit for the drawings in the Feb., 1985, *Orbit* article on the Hanen Early Language Parent Program goes to Ilana Manolson.

An International for Catholic and

Stephen B. Lawton, OISE

The variation in arrangements for Catholic and denominational education in countries around the world is tremendous. In each country, the nation's particular history, especially as it concerns the relationship of the state and Church, is of paramount importance. In each case, the status of religion and, by inference, religious schools is defined in the nation's constitution. A sense of the variation in arrangements can be obtained by considering several nations: Sweden, the U.S., The Netherlands, Hong Kong, Australia, France and Malta.



Sweden—Sweden is of interest in that virtually all schools are government schools operated by local municipalities and funded by local and national grants (Paulston, 1968; Boucher, 1982). There are a handful of private preparatory schools, which receive no government funds, and no Catholic schools, for there are virtually no Catholics. Over 95 percent of Sweden's population support the established Lutheran Church.

Sweden's educational situation is closely tied to its religious history. With the Peace of Augsburg in 1555, which in effect declared a nation's religion was the religion of its Prince, Sweden became Protestant. At the same time, the King delegated most matters pertaining to education to the Lutheran Church. In the 1950s, education remained the concern of the Minister of Education and Ecclesiastic Affairs.

During their 40-year reign from the 1930s to the mid-1970s, the Social Democrats in Sweden emphasized the egalitarian aims of education, transferring elite national secondary schools (which traced their origin to the Cathedral Schools of the Middle Ages) to local municipalities, and ensured the facilities at public schools were superior to those of the private preparatory schools.



United States—The U.S. is another country that directly funds only government-

operated elementary and secondary schools. However, in contrast to Sweden, the U.S. has many private schools, many of which are Roman Catholic parochial schools. As well, increasing numbers of evangelical Christian schools reflect a loss of commitment to the "common school" and numerous attempts have been made to provide at least indirect aid in the form of tax deductions to private schools.

To date, the U.S. Constitution and its interpretation by the U.S. Supreme Court have served as barriers to the public funding of private religious schools, though a recent decision in favor of a Minnesota law extending tax deductions to parents of children in both public and private schools may reflect a change in this situation.



The Netherlands—The Netherlands is of particular interest in that its educational system shifted from a predominantly government system of public schools before *The Primary Education Act of 1920* to a system of predominantly private schools today (Netherlands Ministry of Education, 1960).

Specifically, in 1901, 69 percent of all primary students were enrolled in public schools; by 1959, the percentage had declined to 28. In the same year, 27 percent of all students were enrolled in Protestant schools (representing a number of different sects), 35 percent were in Roman Catholic schools, and 2 percent in schools classed as "other." Private schools are fully funded by the local government, and teachers' salaries are comparable in both the public and private sectors. Students enrolled in the public schools, however, must have the option of enrolling in religion courses of their choice.

The government of The Netherlands is restricted by the country's constitution in terms of its authority over private schools. In practice, it only sets the conditions under which subsidies are granted. "The freedom of the direction of private education must be respected, especially in the choice of the methods of tuition and in the appointment of the teaching staff" (Netherlands Ministry of Education, 1960, p. 9). As a result of this, the private sector of the educational system has proven unresponsive to government policies aimed at adapting schooling to current needs, including the integration of postwar immig-

Perspective on Public Support Denominational Schools

rants from its former overseas colonies into the social structure of the nation.



Australia—Though Australia's constitution also contains a clause forbidding the government to establish a religion (or to interfere with the free practice thereof), its Courts in recent years have approved government measures for funding private schools, including Catholic and denominational (e.g., Anglican and Baptist) schools (Sherman, 1983).

The current support system for private schools consists of equalization grants to schools based on the School's Recurrent Resource Index (SRRI) in which the private resources available to a school are expressed as a percentage of the total resources required to operate at standard government school costs. Currently, schools are placed in three categories, and grants range from about 15 percent to 40 percent of costs. Under this system, private Catholic schools have been treated as a group rather than individually, and have generally received the highest rate of grant.

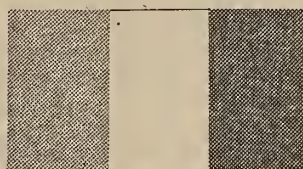
Government schools, it should be noted, are operated directly by Australian state departments of education; there are no elected school boards.



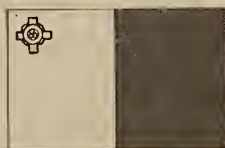
Hong Kong—Traditionally, the centrepiece of the colonial system of education in Hong Kong was the prestigious government school. There were relatively few places available in the government schools and many students were forced to attend inferior private schools. In recent years, government support has been extended to increasing numbers of private schools, including those operated by the Roman Catholic Church, other religious groups, and clans. When a private school accepts assistance, it then must abide by *The Code of Aid*. Of particular note is the allocation of secondary school pupils to schools on the basis of achievement, with the best pupils allocated to government and aided schools.

Under *The Code of Aid*, private schools theoretically cannot discriminate on the basis of religion in hiring or dismissing staff. Yet, this loss of autonomy has not proven severe, whereas the aid has apparently saved many schools from closing and raised their teachers' salaries to the level of teachers in government schools.

France and Malta—The governments of both France and Malta have recently confronted private Catholic schools in their nations with demands that would place these schools under more direct government control. In both cases, the governments in question were dominated by socialist parties concerned with the elite nature of these schools and the degree to which they served to reinforce the social class structure. That is, in these nations, private Roman Catholic schools play the conservative role played by private grammar schools in the U.K. and elsewhere.



In the case of France, the government policy would have required that teachers in the private Catholic schools become civil servants of the national government, as is the case with teachers in the public system. After massive public demonstrations against this proposed policy, the government withdrew its plans.



The situation in Malta is still unresolved. Here, the government has forbidden private schools to continue to levy tuition and, in protest, the schools have shut their doors. While the government argues that the schools are elite, school administrators claim that no needy student is required to pay tuition. The Roman Catholic Church has actively supported the schools' position.

Note

This article is a shortened version of a paper prepared for the Annual Conference of the Ontario Association for Education Administrative Officials, Toronto, October 31-November 2, 1984.



Canada—The issue of the proper relationship between Church and state, as far as education is concerned, is found in all nations. The resolution of the issue is never easy and always involves fundamental constitutional questions. Ontario and the other provinces of Canada with separate school systems are unusual in that their Roman Catholic separate schools are operated by publicly elected trustees; that is, they are operated by government rather than by the Church, teaching orders within the Church, or private boards of governors. In part, this unique solution is due to the institutional framework of locally elected school boards, unique in North America, within which the issue has been addressed.

One view, then, of the "extension" or "completion" of the Ontario separate school system from a K-10 system to a K-13 system is that it is a move by government to forestall the further development and emplacement of a system of elite private Catholic secondary schools that would remove effective control of Catholic education from government. In these terms, it would seem that the move is very progressive, at least from an international perspective, in that it will help to ensure Ontario will not develop the type of class-based educational system that has been repeatedly identified as a social problem in many nations.

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Peter McLaren interviews Henry Giroux



Orbit is pleased to run excerpts from Peter McLaren's interview with Henry Giroux, originally published in OPSTF News (February 1985). OPSTF News is a publication of the Ontario Public School Teachers' Federation. Peter McLaren, writer and teacher, has a forthcoming book, Schooling as a Ritual Performance, to be published by Routledge & Kegan Paul.

McLaren: Let me begin by asking you how you would evaluate current trends in curriculum theory and instruction. I'm primarily interested, as you know, in how current issues in curriculum theory affect the lives and chances of working-class students.

Giroux: . . . Many of the reforms that are emerging around public schooling in North America, especially in the United States, have abandoned the view that schools are shaped by a discourse of freedom and possibility. In its place, they have substituted a view of schools that is narrowly technical, one that enshrines instrumental and pragmatic approaches to teaching and learning. As a consequence, public schooling, teacher education, and in-service teacher education are being reformed in the interests of business management ideologies.

The real tragedy is that these approaches devalue teacher work and discount the ways in which students give meaning to the world via their class, ethnicity, race, and gender. Within the language of the current educational reform movement, meaning is not something to be understood and used in the interest of helping students create a better world for themselves and others; it is something that takes on the dead weight

“One of the main themes in my work is how working-class kids can make education work for them First, they have to find meaning in their own culture, because the middle-class culture—which schools reflect—tells them, ‘Your language doesn’t count’. Their interests don’t count. Their history doesn’t count.”

of warehouse knowledge; that is, it is treated as fixed and static, something to be merely mastered, managed, controlled, and generalized across teacher and student populations. In short, the current trends in curriculum and educational theory devalue teachers by limiting their roles to implementation rather than creation and critical appropriation. Consequently, these reforms treat teachers as “clerks of the empire” rather than as intellectuals who need to reflect upon the principles of their practice.

I think that the current educational infatuation with the “literal” and measurable in school life, with management pedagogies, and with highly detailed forms of teacher and student accountability represent an assault on the very substance and nature of critical thinking. As you well know, public schools often express an incapacitating silence toward the dreams, histories, language practices, and hopes that working-class students use in order to give meanings to their lives. Most public schools produce a dominant culture that disorganizes the experiences of working-class students, and in doing so undercuts the possibilities for enlarging their intellectual capacities and social destiny. Such students either learn how to live in silence, resist, turn off, or succeed *at the expense* of their own backgrounds . . .

McLaren: What, in your opinion, are the major obstacles preventing working-class students from succeeding in school? I’m wondering, too, what “school success” should mean?

Giroux: I think the best way to answer this question is to start with the notion of successful schooling for working-class students. I believe that working-class students need to be exposed to the knowledge and skills they will need in order to assume the moral and intellectual

leadership basic to their class and social formation. This means learning about the strengths and weaknesses of their own cultures and histories; it means learning how to critically appropriate knowledge and skills from the dominant culture that promote self and social empowerment; it means learning how to understand and apply these forms of knowledge as part of a constant struggle to both humanize themselves and to fight for political, economic, and social democracy. Any viable theory of working-class pedagogy needs to take seriously the historical and social particularities of everyday life; it needs to confirm and make meaningful the experiences that make up the lives of students who have been excluded from the discourse of dominant schooling. But such a pedagogy needs to be characterized by a critical rather than a merely useful relationship to working-class culture and ideology. Working-class students need schooling that provides them with the discourse of critique But they also need a discourse of possibility. They need to be given the skills and knowledge to imagine a different world, one that gives them an active voice in controlling their own experiences, one that respects their dreams and hopes. Put simply, they need a form of schooling in which knowledge and power are inextricably linked to the idea that to choose life is to understand the preconditions necessary to struggle for it.

The obstacles that working-class kids face in schools come from a variety of ideological and material sources. But the most serious, in the immediate sense, is that schools are organized and structured so as to deny the histories, experiences, and voices of working-class students Schools are often like a foreign planet to these kids, a political and cultural sphere that *works on* them rather than *with them*, a battleground where their only hope of winning is to retreat into either silence or the dynamics of their own culture, one which is often viewed by teachers and



McLaren: I'm trying to find ways of encouraging students to become more sensitive to the concerns expressed in the radical educational tradition. But how can we get student teachers and classroom teachers to become more interested in issues within schooling that deal with concepts such as ideology, culture, power, liberation, and oppression?

Giroux: . . . we need to make the "pedagogical" more "political" . . . to help educators understand that the process of schooling can never be removed from the dynamics of power, politics, and culture. Schooling must be viewed as representing a specific ordering of knowledge, as an expression of human values constructed through a set of emphases and exclusions over what is to be legitimated and what is to be devalued in human life. By making the pedagogical more political, we can help teachers, student teachers, and others understand the implications of their own behavior as well as the ideological and economic conditions that might be necessary for them to work on behalf of . . . emancipatory forms of schooling. As such, educators need to recognize the importance of developing a critical discourse that will allow them to ask whose knowledge is being taught, what cultural practice is being legitimated, whose interests it serves, and how it relates to forms of self- and social emancipation.

By providing educators with an alternative and critical educational discourse, they are in a better position to decide whether they want to be "transformative intellectuals" and fight for schools that allow them to act in that capacity, or whether they want to function so as to serve the status quo and maintain a safe position within the dominant traditions of schooling. The point is that progressive educators can offer alternative discourses in our universities and public schools so as to provide the opportunity for students to rethink the nature of their own values and how they might operate through the conditions of their work. This does not simply mean that radical educators should write books and articles; it also means they should construct alliances with other progressive educators and fight collectively to establish schools as democratic public spheres whose intent is to foster the ideals of critical democracy and civic courage. Moreover, it means radical educators should develop organic links wherever possible with the communities and neighborhoods that have a vested interest in public schooling.

McLaren: Henry, I'd like to ask you what you consider to be one of the most important tasks that critical and radical educators face in the future?

Giroux: I think that critical and radical intellectuals need to develop a more dialectical notion of power and schooling. They must go beyond analyzing schools as merely agencies of domination. This suggests advancing beyond the discourse of critique to the discourse of possibility. One consequence would be that "power" . . . would take on a more strategic importance . . . it would no longer be defined as an exclusive instance of domination; it would also be seen as an affirmative and productive force. Posing power in a positive and critical way points to the need for radical educators to work actively within teacher education programs, with teachers in the field, with administrators, and with parents to develop philosophical and programmatic changes in education which enable us to imagine a public sphere where alternatives in school organization, curriculum, and instruction are seriously considered and proposed.

I want to stress that the language of critique loses its emancipatory character when it fails to embody the politically imaginative—a vision of what could be, a faith in people to remake their world, a language of hope and possibility. This implies that radical and critical educators need to specify what schools *might* look like. We need to link theory and action in the service of making, as Philip Corrigan has argued, despair unconvincing and hope more practical. This may seem like a utopian task, but it is a necessary precondition for any viable educational reform endeavor. □



Authors Stanley Aronowitz (left) and Henry Giroux (right). Stanley Aronowitz, another leading thinker in the area of radical pedagogy, will be interviewed by Peter McLaren in a forthcoming issue of ORBIT.

Henry Giroux was born into a working-class family in Providence, Rhode Island. As a teenager, he managed to survive in the public schools primarily because he was an all-star basketball player, a talent that eventually got him a college scholarship. He emerged out of the 1960s with a deep commitment to public school teaching and became a high school teacher for seven years; he went back to graduate school in 1975 and received his doctorate from Carnegie-Mellon University in 1977. He taught at Boston University until 1982 and then accepted a job as an associate professor of education at Miami University in Ohio. Giroux is the author of over 70 articles and seven books. Two of his books, *Ideology, Culture and the Process of Schooling* and *Theory and Resistance in Education*, were nominated by the American Educational Studies Association as Critics' Choice Selection, indicative of the most significant books in the field of education for 1982 and 1983. He has a forthcoming book, co-authored with Stanley Aronowitz, called *Education Under Siege*.

school authorities as a threat to the order and values of the school itself. Unfortunately, schools are not viewed by many administrators, teachers, and parents as sites that honor particular forms of life and culture, particular forms of interaction and communication, or that serve to introduce and legitimize a particular form of social life. This position is usually buttressed by the commonly held view that schools are apolitical, objective sites that merely transmit a common culture so as to provide all students with the chance to live an economically and socially valued life. In my opinion, this is a dangerous piece of ideology that does particular violence to working-class students and students who make up other subordinate groups. Underlying the refusal to politicize schools is an ideology that hides the role that schools, administrators, and teachers play in reproducing the dominant society, a society still rife with forms of economic, racial, gender, and social inequalities. This ideology has to be fought by radical and critical educators in all of its ideological and material expressions.

MENTORING:

When Odysseus embarked on his great voyages during the Trojan War, he left his son, Telemachus, with the wise man Mentor. In this article, university professors who have acted as mentors talk about the roles of the referring teacher, the student, and the mentor.

Chris Nash, *Northwestern Centre*, and
Carole Crane, *Trent Valley Centre*

Bill 82, Secondary School Students, and Mentors

The September 1985 deadline for the implementation of Bill 82 has led many school systems in Ontario to finalize plans for gifted or enrichment education at the secondary school level. Those responding to Renzulli's suggestion that students should do real intellectual work in the real world naturally look to the community to provide opportunities for this. Schools cannot provide experts in all areas. Out there in the community are many interest groups—scientific, historical, geological, literary associations—with many interesting people. It is not surprising that talk of "mentors" is often heard when program planners meet.

Yet in 1976, Bruce Boston noted that "a search of the Library of Congress card catalogue under the subject heading 'Mentor' turned up nothing." What is a mentor? The dictionary definition of a "wise adviser, one who guides, counsels, consults" implies a distinctly different role from that of teacher—and this becomes clearer when a thesaurus is used. Advocates of mentoring for gifted students use the term in various ways to denote co-learning relationships between a student and someone other than the regular teacher. The use of community mentors has been described by some writers with the emphasis on expertise. In terms of the relationship, the mentor may be a university student or student teacher (as Gray describes). Sometimes mentors may be other teachers in the student's own school. Who the mentors are, the focus of study, the length and depth of the relationship,

and even the number of students with whom a mentor works vary from one case study to the next.

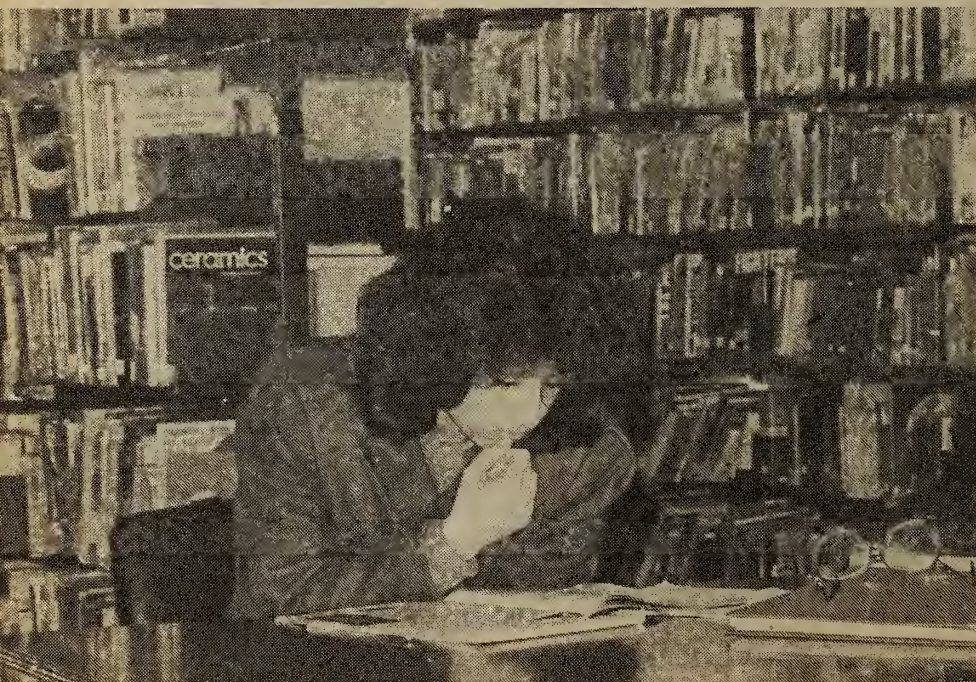
In Ontario cities fortunate enough to have a university, many professors have worked informally with individual students for years, usually to supervise science fair projects, to respond to young writers, to involve students in geological or archeological digs. As school systems plan enrichment programs, it is natural that they should examine existing informal arrangements to see how or whether these should be formalized. To assist this process, a group of OISE Field Centre faculty decided to find out how university professors see themselves best able to work with secondary school students.

Planning the Study

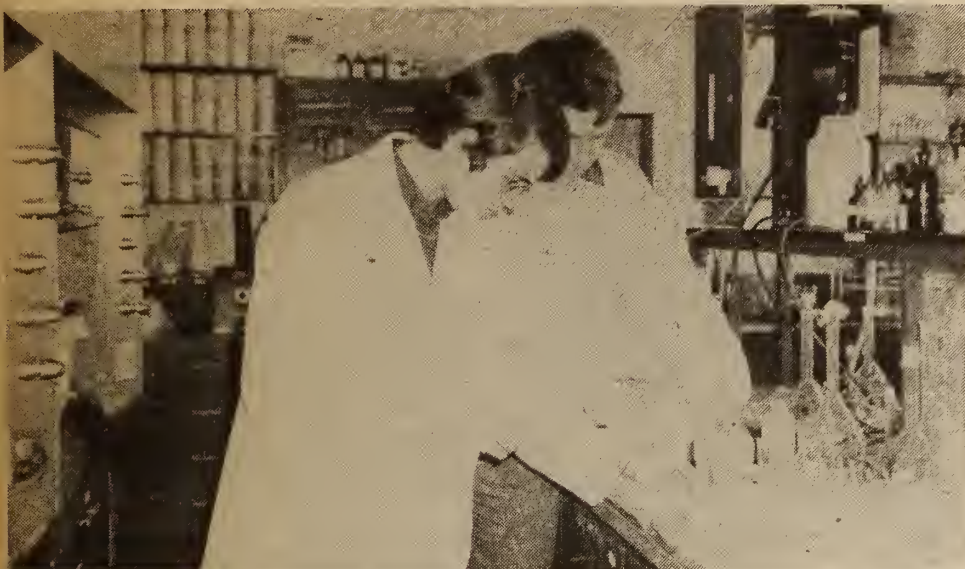
Initially, we interviewed six professors in the Sudbury area who were known to have been involved in mentoring. They put forward questions they thought should be asked of themselves and their colleagues. The initial interviews told us that the involvement of professors with elementary school students has been more in the role of "guest teacher" than mentor. In the elementary school, the professor is invited to introduce a topic to a group, perhaps following up on it at a later date. Most of these encounters occur in the school. In contrast, professors mentoring older students tend to work with them individually and over a longer period of time; and the student, teacher, or parent initiates the contact through a specific request for help. In the mentoring relationship, the student usually works at the university and at home.

After the six interviews, each lasting about an hour, it was clear that the professors' concerns centred on the kind of student who could benefit from a mentor relationship, on the role of the high school teacher, on the suitability of administrative structures, and on the focus or projects with which professors find themselves able to work with students.

We then decided to approach professors individually. We selected specific Ontario universities on the basis of their established—or possible—relationship with an OISE Field Centre. Field Centre faculty had already worked with professors from the universities in Sudbury, Peterborough, London, St. Catharines, and Thunder Bay. So inquiries were made as to whether professors at Laurentian, Trent, Brock, Western, and Lakehead often acted as mentors and whether the local school systems had considered use of professors



PROFESSORS TALK ABOUT THEIR ROLES



Piers Nash, a grade 11 student, with Dr. Peter Beckett, a biologist at Laurentian University.

as mentors. This inquiry led to the decision to work with three universities: Laurentian, Trent, and Brock. All three are relatively small universities located in small cities, with substantial community involvement of many kinds.

Gathering Information

The initial interviews provided the opportunity to find out how much the professors already knew about planned and existing enrichment programs in secondary schools and, therefore, what kind of explanation of the project would be needed. We were asked to define the terms "mentor" and "Bill 82." It was also suggested that a prompt response would be likely to a brief questionnaire, especially if we offered alternative modes of written response or a telephone or personal interview.

Following this advice, we first sent a six-question survey and covering letter to five professors to test whether the explanation and questions were clear. All five responded quickly and indicated that they liked the format. Then, 12 professors from each of the three universities were selected to respond to the questions. They were chosen either because they were known to have already mentored students or because their work was known to high school teachers through reports in local or other media. It was assumed that professors whose work was well known would be those most likely asked to mentor students. So far, 23 professors have responded, including all those who were already mentors. Seven chose to respond by telephone, two chose interviews. This,

then, is not a high-powered technical study, but it does represent the thoughts of some interested university professors about how they can best work as mentors. Here are the questions we were advised to ask and the replies we received.

When you consider becoming a mentor, what qualities do you expect the student to bring to the relationship?

Three qualities emerged as requirements for a secondary school student to benefit from a relationship with a mentor at university. Almost every professor required that the student be able to work independently in a sustained fashion on a project. This was elaborated as the ability to attend to detail, to give the project priority by giving up other extra-curricular demands when necessary, to be persistent, and to work hard willingly and without close supervision.

The professors also placed a high value on the student's intellectual curiosity, longing to learn, ability to ask questions, and awareness that there can be no real learning without questions which derive from the understanding that nothing is engraved in stone.

Emphasizing that the student's ability to express ideas well orally and in writing would be a prerequisite, many respondents further defined the role of mentor as providing instruction in specific skills not available through the school. Both science and arts professors required excellent literacy levels. Naturally, those who teach creative writing expected the student to come with examples of his or her current

writing, as well as the intention to write more.

If these expectations seem high, it must be remembered that these professors have already had such expectations met by students they have worked with. Also, there was no discernible difference in expectations between those who have and those who have not been mentors.

What part do you expect the student's regular teacher to play?

Here, professors who have been mentors responded differently from those who have not. Most of the latter group did not consider the regular teacher to play a key role. Almost all the experienced mentors hoped the teacher would have the qualities they wanted in the students—intellectual curiosity, willingness to participate in the venture, the ability to ask good questions. They also identified the need for the student's work to be recognized as part of the regular subject work, for flexibility of timetabling to allow mentored work to take place in school hours, and for regular communication. One respondent summarized the task of the teacher as assisting in identifying and clarifying the student's project area, identifying the appropriate mentor, facilitating the initial meeting, monitoring the student's activities and progress, and collaborating with student and mentor to ensure availability of resource materials. Several professors expressed uneasiness with the lack of involvement by some teachers. Most see mentoring as a three-way relationship between student, teacher, and mentor.

If the university is to begin mentor programs, is there any need for administrative arrangements between the school board(s) and the university?

Some professors felt that if mentoring were available only to students who really required it (as opposed to other kinds of enrichment) and if teachers were fully involved in the relationship, there would be no need for administrative arrangements. Most said that administrative arrangements should be developed as needed, though one or two considered that formalizing the procedures would remind all participants of their responsibilities.

In the sciences, there is a need to examine insurance requirements for students not registered at the university and for the equipment they use. Departments already issue passes to provide admission to labs.

If workloads at universities become heavier, duties as mentors would need to be considered as part of workload. One professor suggested that such concerns could be handled on an exchange-of-services basis. "I can help gifted writers in high schools to produce publishable work. In return, sometimes I need help with an undergraduate who has missed some essential element of high school English; this could be provided by the teacher whose student I mentor."

What kinds of projects could a high school student do with you as mentor? What would she/he do in the project?

Responses to these questions varied with the subject backgrounds of the professors. Most professors assumed the student would come with a project in mind that would mesh with the professors' work and then become defined and developed. Some wanted students to become involved in ongoing projects. All the professors required research skills—either those of a full laboratory investigation, library research, or component skills such as data gathering or data analysis. In all cases, it was assumed the student would learn new skills specific to the discipline but would already understand basic principles, say, of measurement, or have basic skills of summarizing or identifying relevant material.

What beneficial outcomes would there be from a mentor arrangement for your work or for the university?

Many respondents stressed the enjoyment of working with eager high school students. Some had found that very good students who might have chosen a larger university had opted instead to continue study at the local one. Professors with experience as mentors found their own work to be enhanced by the participation of their high school co-workers. Those without experience were less optimistic about benefits, more wary of the costs in time and effort.

From responses to a final question about whether the professor had been a mentor, we found that the most frequent contacts had come about through involvement in science fair projects. Often, the professor had spotted a promising project and

encouraged the student to develop it further in a second year.

Some Conclusions

The mentoring experiences of the professors who took part in this modest study indicate that the benefits to both student and professor were worth the efforts expended. So far though, the arrangements have been informal, often initiated either by the professor, the student, or the parent. For these professors, high school teachers have been minimally involved; the interviews revealed that in some cases no involvement of the teacher could be obtained and no credit given for excellent work. The professors have sufficient experience to say what kinds of students have benefited from mentoring, and it seems unlikely that the system will be overloaded to the point of requiring ponderous administrative arrangements. However, in the sciences (where the greatest demand has so far existed), boards and universities should examine insurance guidelines for students and equipment.

For students wanting to work with a mentor, there are prerequisites for abilities to do research—some of which go beyond those required for more routine course work at the undergraduate level. Despite this, a significant number of high school students have already worked productively with professors. There is a need for teachers to take mentoring seriously. With greater support for the concept, and increased cooperation between schools and universities, more gifted students will be able to benefit. This is a three-way relationship, and the teacher's role is not that of referral agent.

It is interesting that with no previous

knowledge of studies of mentoring (as far as we could ascertain), the university professors defined the roles of student, teacher, and mentor in much the same way as did Cellerino when she developed statewide mentor programs in Connecticut.

This was a small study, involving only three universities. Boards planning to develop mentor programs with other universities might want to use our questionnaire and covering letter. A copy of these can be obtained from the OISE Northeastern Centre, 550 Harvey Street, North Bay, Ontario P1B 4H3. □

Note

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The "LOOK IN THE BOOK" Kit

Dimitri has been pestering his parents to buy him a dog. "If I have told you once, I have told you a thousand times," his father reminds him, Dimitri's sister is allergic to animal hair. The boy tries for a snake or even a turtle, but the family finally agrees on a goldfish. It is left up to Dimitri to shop around for the best price on both fish and fishtank. And Dimitri, nobody's fool, knows just how to begin looking: he "lets his fingers do the walking" through the yellow pages.

The story of Dimitri is one of 24 student workbook activities in *The Look in the Book Kit*. Produced by Tele-Direct Publications Inc., a Bell Canada Corporation, the kit is designed to teach children how to find and use the wealth of information contained in the yellow pages. Several of the activities require that the children think about how information is classified. For example, they are asked to find out where in the yellow pages to look should they want to order a pair of eyeglasses, learn to ski, or get their driveway repaved. They are asked to think up cross-reference categories for various



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classifications ("poultry," "waterbeds") and then to check in the book.

Many of the attractively designed activity worksheets have charts for the students to fill in, such as the one in Dimitri's story. Students list the equipment Dimitri will need for his tropical fish and then call at least three stores to check on availability and prices.

The kit emphasizes an awareness of community structure and services and is well-suited to use in a social studies class or unit. One activity sheet has a map of "Touristville"; students are asked to think of other businesses or services that the town might need and then to classify all the businesses under general headings in order to make a directory for the town. Another

chart lists some of the changes that have taken place in Canadian society in recent years, such as the decrease in average family size. Students are to list the goods and services most affected by these changes and then to find the yellow pages classifications for the goods and services.

Several of the activities are applicable to a language arts program. There are skits for the children to act out, topics (e.g., "knowing where to find information is more important than knowing facts") to be debated, and stories to be completed.

The kit, which also contains a teacher's guide and a poster for the children to color, is available free through the curriculum co-ordinator of each Ontario school board.

Once the children have worked their way through the kit and obtained at least partial mastery of the yellow pages, they should be ready to tackle problems for their teacher. Want the best deal on a new gerbil cage? Want to take the class on an outing but can't decide how to get there? Let the children find out. By this time, their fingers should be well-exercised. □



“LANGUAGE AND NATIONHOOD”

Compte~rendu

Edouard Beniak, *Centre de recherches en éducation franco-ontarienne, OISE*

Ronald Wardhaugh. (1983). *Language and Nationhood*. Vancouver: New Star Books.

À l'heure où les Franco-ontariens viennent de plaider avec succès la cause du droit à la gestion de leurs écoles devant la Cour d'appel de l'Ontario, paraît ce livre qui traite des conflits ethno linguistiques qui ont marqué et continuent de marquer l'histoire du Canada, et dont le principal a bien sûr toujours été celui opposant Canadiens français et Canadiens anglais, les deux peuples “fondateurs” du pays. Un chapitre est consacré expressément au français hors Québec, à l'intérieur duquel on retrouve une section sur le français en Ontario. C'est cette partie de l'ouvrage que je m'attarderai à résumer à l'intention des éducateurs franco-ontariens. L'ouvrage examine également le sort qui a été réservé aux “autres” groupes ethno linguistiques du Canada—Indiens et immigrants de multiples origines—mais nous n'y ferons pas allusion ici. L'ouvrage se veut une réflexion personnelle de la part d'un universitaire—Ronald Wardhaugh est le directeur du Département de linguistique de l'Université de Toronto—destinée au public averti. De son propre aveu, l'auteur cherche à faire le pont entre ce public et le monde universitaire dans lequel il travaille.

Reprenant des données provenant des recensements nationaux, l'auteur en arrive au constat que quiconque consulte ces statistiques ne peut échapper à la conclusion que les francophones hors Québec font presque partout face au danger réel de l'extinction de leur langue et de leur culture tant le rythme d'assimilation à la majorité anglaise est élevée. Ce qui fait dire à l'auteur qu'en Ontario, par exemple, où près de 40% de la population de langue maternelle française ne parle plus le français à la maison, il faudrait un taux de natalité de 3.5 ou même 4 enfants par famille (une nouvelle “revanche des berceaux”!), ou une forte immigration de francophones, ou encore mieux les deux, pour simplement neutraliser les effets de l'assimilation. Mais l'auteur fait remarquer à juste titre que les francophones hors Québec ne peuvent plus compter comme auparavant sur l'immigration de Québécois, qui ont désormais pris leurs affaires en main chez eux, rendant ainsi la province du Québec plus unilingue que jamais et plus intéressante comme lieu de travail. C'est donc tout à fait l'inverse qui risque de se produire, à savoir un “retour

au bercail” des francophones hors Québec. Sans fournir de preuves à l'appui, l'auteur dit qu'effectivement les francophones hors Québec sont tentés de regagner le Québec. L'auteur signale par ailleurs qu'il s'est développé un sentiment d'appartenance régionale chez les francophones hors Québec de sorte qu'ils ne se perçoivent plus comme simplement Canadiens-français mais comme Franco-ontariens, Franco-albertains, Franco-manitobains, etc. Cet attachement à la nouvelle patrie—et donc détachement de la mère patrie, le Québec—est quelque chose que nous avons pu constater nous-mêmes ici au Centre de recherches en éducation franco-ontarienne lors de nos enquêtes auprès de la population franco-ontarienne (adulte et étudiante). Le message qui revient est que le Québec n'est certainement pas la mère patrie de ceux qui n'y sont pas nés. Ce que les francophones hors Québec veulent, c'est s'épanouir en français dans leur province. La thèse de l'auteur selon laquelle il se dessinerait une tendance à retourner au Québec parmi les francophones habitant ailleurs au pays a donc de quoi étonner puisqu'elle est en contradiction avec le sentiment d'attachement régional, dont l'auteur signale d'ailleurs lui-même l'existence. C'est une question intéressante qui mérite sûrement une recherche plus poussée.

Au point de vue législatif, l'auteur fait ressortir qu'aucun gouvernement de l'Ontario n'a vraiment eu à cœur les aspirations des Franco-ontariens. En matière d'éducation, le Règlement 17 édicté par la Législature ontarienne en 1912 fit de l'anglais la seule langue d'instruction dans les écoles élémentaires de l'Ontario. La Chambre des communes britannique critiqua sévèrement le gouvernement de l'Ontario sans pour autant que cela ne l'incite à amender le Règlement 17. Bien évidemment, les Franco-ontariens refusèrent de s'y plier et il fut finalement abrogé en 1927. Ce n'est qu'en 1968 que l'Ontario reconnut le droit des Franco-ontariens à des écoles élémentaires et secondaires de langue française. Auparavant, les élèves qui voulaient poursuivre des études secondaires en français se voyaient obligés d'avoir recours à des collèges privés, ce qui veut dire que seuls les mieux nantis pouvaient se prévaloir de cette possibilité (cf. Vallières et Villemure 1981:29). Récemment, l'Ontario s'est dit prêt à aller au-delà des droits garantis par la nouvelle constitution de 1982 en promettant à tous les francophones (pas seulement là où le

nombre le justifie) le droit d'être éduqués en français. Comme l'écrit l'auteur, les Franco-ontariens croient que le maintien du français en Ontario passe par l'établissement et l'épanouissement d'institutions françaises, dont l'école est perçue comme la plus importante. Mais quelques pages plus loin, l'auteur signale à juste titre que les Franco-ontariens continuent de jouir de très peu de pouvoir sur le plan économique. C'est bien beau de pouvoir faire toutes ses études en français, mais à quoi bon si on ne peut espérer travailler en français ailleurs que dans quelques domaines restreints (ex.: les médias, les bureaux fédéraux, etc.)? Mougéon et Canale (1979) ont signalé aux éducateurs franco-ontariens que l'école de langue française à elle seule ne peut assurer le maintien du français en Ontario. Ils ont insisté sur la nécessité de développer la valeur utilitaire du français dans la société ontarienne toute entière pour que cette langue soit vraiment viable.

D'une façon générale, l'auteur réussit fort bien à montrer que le fait marquant de l'histoire de la francophonie hors Québec a été la continuelle réticence des Anglo-canadiens à accorder des privilèges aux Franco-canadiens afin que ces derniers puissent mieux préserver leur langue. (À ce titre, c'est un livre que les éducateurs franco-ontariens pourraient encourager leurs homologues anglo-ontariens à lire pour qu'ils n'oublient pas ce côté peu glorieux de leur histoire politique!) Ceci amène l'auteur à conclure sur une note moins qu'optimiste quant à l'avenir du français hors Québec: le Canada, selon lui, se dirigerait inévitablement vers un pays de deux unilinguismes à mesure que le français continue de s'éroder en dehors du Québec et que l'anglais continue à perdre du terrain au Québec. Les récents événements au Manitoba nous rappellent que le spectre du “backlash” des anglophones guette les gouvernements provinciaux qui voudraient trop prendre à cœur les revendications des minorités francophones et ainsi accélérer trop brusquement le processus traditionnellement lent de concessions à ces minorités. □

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The Chile/OISE Cooperative Project

For many of us, Chile first became part of our political and cultural imagination in the early '70s when Toronto offered asylum to those fleeing the hard dictatorship of the new Pinochet regime. The community that grew up here was a vibrant one, and the story of the Chilean exile spread as a dramatic—and poignant—introduction to modern Latin American politics. For this reason, the Chile/OISE Cooperative Project, a collaborative research endeavor between OISE and two “oppositional” research institutes in Santiago, strikes an immediate chord of interest.

Founded in November 1984 under the auspices of a grant from the International Development Research Centre, this two-year project intends to move beyond the more traditional hierarchical models of exchange; its central purpose is “truly horizontal joint intellectual production”—a search for solutions and responses to common problems that have arisen out of research work in both Canada and Chile. The essence of this endeavor is the development of a critical dialogue between people with common aims working within distinct cultural contexts.

A long history of academic interchange and contacts between OISE, Centro de Investigacion y Desarrollo de la Educacion (CIDE), and Programa Interdisciplinario de Investigaciones en Educacion (PIIE) convinced the research teams at each institution that the basic conditions existed for flexible and collaborative work. CIDE and PIIE, both private research institutes, belong to an informal network of alternative research and development institutions opposed to the militarily controlled universities; their goal is to work toward the redemocratization of Chilean society. Institute researchers work with both individuals and groups at OISE (e.g., The Women's Centre, the Critical Pedagogy Working Group) who have long been involved in the criticism of mainstream educational scholarship for its lack of effective attention to issues of gender, class, and racial inequality and who advocate a radical transformational model to deal with these historical inequities. With respect to the task of education, then, there exists a consensus at all three institutions that education ought preferentially to serve the oppressed within society. This consensus is the basis for the Project's collective interest in new research methodologies capable of clarifying and developing education's power as an instrument of social change.

While the primary focus of the Project is the collaborative effort itself (how to overcome the “expert model” so deeply embedded in academic structures; how to translate and borrow from different settings

without losing the essence of the achievement, be it “popular education” in Latin America or the “feminist critique” as developed in North America), a number of substantive areas are being explored. These areas include the critical interpretation and gender analysis of the culture of the school; popular education; and education, the state, and society.

The Canadian Women's History Project

The Canadian Women's History Project reflects the effort of several OISE staff to bring to light and to understand the history of women in this country. The project is under the direction of Dr. Alison Prentice, who works closely with fellow faculty member Ruth Pierson and three researchers: Paula Bourne, Beth Light, and Pat Staton.

A major venture for the project has been the planning of a four-volume documentary series on Canadian women's history. To date, two volumes have been published: *Pioneer and Gentlewomen of British North America* (New Hogtown Press, 1980), which covers the years from the British defeat of the French in 1713 to Confederation in 1867, and *Canadian Women on the Move* (co-published by New Hogtown Press and OISE Press, 1983), covering the years from 1867 to 1920. Each book is a collection of documents that tell the story of the past as the women of Canada experienced it. Thus, there are excerpts from the diaries and letters of literate women; copies of wills and indenture papers; court and school records; notices from the newspapers of the day; and selections from the writings of missionaries, fur traders, fathers, sons, brothers, and husbands, which, the editors suggest, are usually as fascinating for what can be read between the lines as for what is explicit. Short notes precede each document, helping to place it in context. The editors have also written longer introductions to each chapter, dealing with the major issues in the study of women's history in Canada. Archival photos and prints are interspersed throughout the text.

The history project is also responsible for the 1980 publication by OISE Press of *True Daughters of the North*, an annotated bibliography of both primary and secondary sources related to Canadian women's history. Work is underway on a textbook for senior high school and university students, to be titled *Setting It Straight: Canadian History and Women*. Publication is planned for 1986, with a textbook for students at the grade 7 and 8 level to follow a year later.

The working group at OISE currently consists of Horacio Walker, Gabriela López, Patricia Tomic, Edmund Sullivan, Dian Marino, Joe Farrell, and Kathleen Rockhill. They are working to develop communication linkages among institutions and interest groups and also to expand their ranks to include other OISE researchers who share the orientation of the Project.

The Project is planning a number of conferences and workshops over the next few years, culminating in a publication.

Academic research is a further aspect of the work of the history project women. A grant from the Federation of Women Teachers' Associations of Ontario has enabled work to begin on the history of female teachers and their organization. Alison Prentice, with Marta Danylewycz of York University, is looking at the feminization of teaching and at sex-roles in that occupation. Earlier work in this area suggested that women began to outnumber men as teachers in Canada when the cities grew in size and influence and hierarchical, institutionalized educational systems came to the fore. More recent research shows that in certain rural areas of Quebec and Eastern Ontario, women teachers equalled or outnumbered men several years before they did so in the cities. A possible reason for the predominance of women teachers in these poor rural areas, where school taxes were difficult to collect due to distance and a reluctance to pay them, is that young women may have been the only ones willing or able to accept the low wages of a teacher.

As well as the work in writing and research, project personnel give workshops for teachers, trustees, and other interested groups on how to integrate women into history and social studies courses, and also into the whole curriculum. In the workshops, they stress why this is an important aspect of both history and our understanding of women and why this integration hasn't occurred in the past.

The project staff also work on a one-to-one basis with teachers. Together, they go over the teacher's specific program or course outline and discuss how to integrate women's history into it. Materials are suggested to the teacher, who can then determine their suitability, given the reading abilities and interests of the students and the teacher's own practical concerns. This personal contact has proved most helpful in providing teachers with information on resources and on approaches to teaching women's history.

Simone de Beauvoir wrote in 1949 that women “have no past, no history.” The Canadian Women's History Project is one

attempt to root out that history, write it down, and make it known, both to academic historians and to elementary schoolchildren.

The Ontario Textbook Collection

One of the most interesting collections held by the R.W.B. Jackson Library at OISE is the Ontario Textbook Collection. It contains more than 3,600 unique titles used between the years 1846 and 1970 by elementary and secondary school students in the province. The *Journal of Education* and the Department of Education's *Circular 14* were the main sources used to establish that these texts had been approved, authorized, or recommended for use in Ontario schools. The collection also includes some texts known to have been used in the schools prior to 1846, the date the principle of authorization was established.

All of the textbooks in the collection were received as gifts, beginning with the Ministry of Education's donation some ten years ago. The Ministry's collection was initiated by J.R. McCarthy, former Deputy Minister of Education, and collected and listed by librarian Mary Harland. These are the textbooks that form the core of the current collection. Other gifts were donated by libraries such as the Metropolitan Toronto Public Library and the York County Board of Education Library, by Ginn Publishers, and by numerous individuals, many of them former teachers.

In the late 1970s, Linda Corman, a librarian on staff, promoted the idea of a textbook bibliography to make this rich resource more accessible to researchers and scholars. However, it was not until 1983 that Library staff members, Shirley Wigmore (Project Director) and Jeanette Schmidt (Project Co-ordinator) applied to the Social Sciences and Humanities Research Council of Canada for funds to catalogue the collection. As a result, the Library received a one-year grant of \$60,800 for that purpose. The Ontario Textbook Collection is now accessible on microfiche by author, title, subject, authorization date, series and classification number. The catalogue, which consists of 11 microfiche, is available from Publications Sales at OISE for \$10.00 a set.

The collection is considered to be a valuable resource by students, faculty, and others conducting research in such areas as racism, sexism, and nationalism in textbooks. Others have investigated the development in Ontario textbooks of reading, arithmetic, and domestic science. In fact, the research possibilities of the collection seem to be endless.

Jeanette Schmidt,
Librarian for Public Services

Comparability of French Items in SIMS Questioned

Les McLean, Dennis Raphael, and
Merlin Wahlstrom, *OISE*

Results from the Second International Mathematics Study (SIMS) in Ontario grade 8 classrooms were reported in *Orbit* 67 (October, 1983) and included a comparison of results from public, separate, private, and French schools. The achievement items were translated into French for use in the French schools, with translations obtained from France. Some changes in vocabulary were made by an experienced Franco-Ontarian mathematics educator to agree with Ontario usage, but no item-by-item comparison was made with the English language versions. Because the Ontario research was part of a larger, international study, it was important that the Ontario instruments be the same as those used in other countries. Translation and back-translation¹ of the international items had been completed, so it was assumed that the French version should be respected, with minor changes in wording to fit local usage. Now that questions have been raised about the comparability of the English and French versions of the test items, it appears that this may have been an unwarranted assumption.

G. Hanna (OISE) and A. Ladouceur (University of Ottawa) have made an item-by-item comparison of the French and English versions and raised a number of questions about the accuracy of the translation into French and the appropriateness of the language for use in Ontario grade 8 classrooms. Their examination revealed that about 50 of the 180 items differed from the corresponding items in English. These differences may, in some cases, have made the item more difficult in French than in English. For example, the English version of one item used both the word *flip* and the word *reflection* while only *réflexion* was used in French. The French words or phrases, although correct in themselves, did not always convey the same sense as the English words, such as use of *unité d'aire* rather than *unité carrée* for *square units*. Sometimes a more complex or abstract word was used in French than in English—*juxtaposés* as the translation of *put together, without overlapping*.

Some small and probably insignificant typographical errors were found in the French version, in spite of efforts to

eliminate them. In one or two places, a decimal point crept in rather than the comma that is habitually used in French schools. A *trema* (") was incorrectly placed over the letter *i* in *aigu*, and a question mark appeared at the end of a sentence that was not a question. One or two such errors stubbornly remained in the English version, but the number of typos was larger in the French version. These small defects would not have been cause for concern in themselves, but when added to the other differences, they further weaken the comparability of the French and English items.

On a more positive note, more than two-thirds of the items in SIMS appear to be appropriate for both French and English classrooms. The detailed results on these items² are as relevant to French schools where the content is taught as they are to English ones.

The problem of comparison arises because of the item sampling design used in the study. No comparisons are possible among individual students since the 180 items were packaged in five booklets and each student answered only two of the five. The items were classified in topic subsets, however, so class averages on topics may be compared if enough of the items in any topic subset were administered in each class. If, however, as many as one-third of the items in a booklet were not comparable between English and French versions, then the class averages ought not to be compared. A plausible argument has been made that this occurred in Ontario's administration of SIMS; thus, the most prudent course is to avoid comparison of French with English classes. □

Notes

1. The translation from English to another language, French, for example, is the "forward" translation. The resulting text is then independently translated "back" into English, and the two English versions are compared. If they differ in any significant way, the whole process is repeated.

2. Les McLean, Dennis Raphael, and Merlin Wahlstrom. *Intentions and Attainments in the Teaching and Learning of Mathematics—Report on the Second International Mathematics Study in Ontario*. Toronto: Ontario Ministry of Education, in press.

Teaching Science and Poetry

Science Activities for Young People:

Explorations 1, edited by Elizabeth Lai and Monica Schwalbe.

Toronto: Canadian Stage and Arts Publications and Hummingbird Children's Books, 1984.

Science Activities for Young People intends to clarify scientific concepts through practical experiments conducted by the student. Designed for 10–13 year olds, the book claims to be geared to the learning ability and manual dexterity of that age, regardless of previous scientific inclination. Each of the 17 science activities, which are followed by an explanatory article, experiment with one facet of the physical world such as sound, solar energy, genetics, or osmosis. The text's method is to apply empirical experience to the illumination of these concepts by using readily available materials and practical experiments. The lessons are thus made fun and succeed in their aim to demonstrate.

My objection to this text, though, is that while it succeeds on a level of explanation, it fails to work on how to stimulate or provoke the student's interest. Although an attempt is made to justify the importance of each particular concept, these descriptive attempts themselves are so detached from the actual substance of the experiments that they are unlikely to arouse a lethargic young inquirer. For example, this is an excerpt from the section on water:

Importance of Water

Water is a very important part of our environment. It affects our weather as it evaporates from lakes, rivers, and oceans and

then falls in the form of rain or snow. Plants need water to absorb nutrients from the soil, and animals depend on water to live. Man uses water for drinking, for growing crops, for purposes of transportation and recreation, and for many industrial purposes such as generating power at hydroelectric plants.

This sort of arid reporting is unlikely to incite the curiosity of a previously uncurious or unscientifically motivated child.

Rose, where did you get that red?

Teaching Great Poetry to Children, by Kenneth Koch. St. Paul, Minneapolis: Vintage Books, 1974.

Kenneth Koch's method of teaching poetry in *Teaching Great Poetry to Children* provides a contrast. His belief is that the principles underlying great poetry are best conveyed by teaching how the experience of poetry is an integral part of everyday life. Thus, his method avoids the need for expository supplements to exercises. The value of *doing* poetry in guided exercises is expected to demonstrate also the value of *studying* poetry. Koch's method of teaching assumes that the desire for his subject "is a fairly natural one" and that the subject need not be something "forbidding and remote but something near, familiar, and beautiful," an inherent resource that the teacher's exercises must tap rather than expound upon as literary novelties. The teacher must "establish the necessary relation between what is in the poems and what is in the student's own mind and feelings and capacity to create for himself." Poetry is thus made (and, implicitly, understood) in chaos and collaboration—"The writing and talking and jumping about, the trash can going BOOM, the PA system going BOOP BOOP."

The Child as Poet: Myth or Reality?, by Myra Cohen Livingston.

Boston: The Horn Book, 1984

Livingston's book, *The Child as Poet:*

Myth or Reality? takes up the challenge to get teachers to reflect upon what they are doing when they attempt to teach poetry to children. She is angry with accounts which too easily assume that children could be capable of producing the art of poetry: "Children's work is called imaginative because they have used their own imagery. It is called spontaneous because they have written it quickly, and it is called original because it is in their own handwriting. But it is not poetry." Livingston collects the professional opinions which abound on the question of what method actually succeeds in teaching the writing of poetry, and quotes Langston Hughes in contrast to Koch: "Seldom is serious writing done in groups or in a room full of people"; rather,

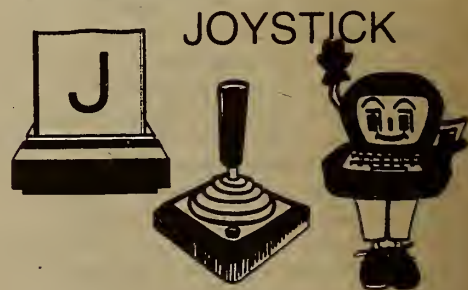
it is done "quietly at home." Ultimately, Livingston proposes a "new mythology" which strives to uphold the virtue of discipline and, simultaneously, a sense of awe when teaching the writing of poetry. So "the new mythology deplores the substitution of the poetic device for the poem itself." But admitting she cannot provide closure on the problem, Livingston says that "those who seek to define poetry do so in vain . . ." Livingston provides a voice of reserve in reminding us to be aware of—and strict about—what is *not* poetry; Koch reminds us of what it *is* by showing how poetry can be a living experience for the child. Whether creative chaos or strict discipline rules, both authors are concerned that *how* a child learns to make poetry will directly influence her ability to appreciate the principles underlying great works. *Science Activities for Young People* fails to attempt to make this connection between practise and deep understanding.

Chippy's Computer Words, by

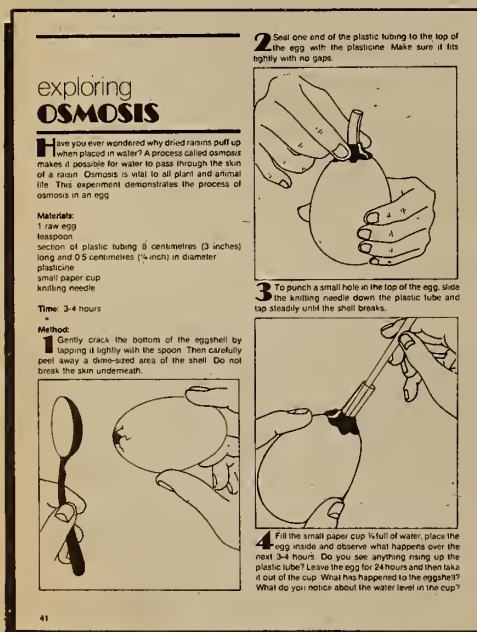
Kathlene R. Willing and Suzanne Girard, illustrated by Melanie Hayes. Cobalt, Ontario: Highway Book Shop, 1984.

The Primary Computer Dictionary, by Kathlene R. Willing and Suzanne Girard, illustrated by Melanie Hayes. Cobalt, Ontario: Highway Book Shop, 1984.

These books are designed to provide beginning computer literacy to pre-schoolers and to the young student up to grade 3. An animated computer who wears shoes and gloves explains multifarious computer terms such as *hardware*, *programs*, *commands*, and *language*. These little books actually succeed in being lively and fun and their definitions and pictures are direct and clear. As one who is at most semi-literate in this area, I plan to hang on to my reviewer's copies in anticipation of the day when I must seriously confront one of these machines. The books are recommended for teachers and librarians as well as the young child for their enjoyable and lucid instructional value.



Orbit welcomes material for review that is likely to interest teachers. We try to review books and kits that have a positive value, but we are also interested in reviewing controversial publications that may have a wide audience.



From: *Science Activities for Young People*.

ONTARIO FARM VACATION ASSOCIATION

Although children often learn early in life to name the farm animals in their picture books and to articulate "moo" and "baa" sounds with great gusto, most urban children grow up with little real knowledge about these animals or about agriculture in general. The Ontario Farm Vacation Association (OFVA) has taken steps to remedy this lack of knowledge and to improve understanding between city dwellers and rural people. Members of the OFVA have established a network of host farmers willing to conduct tours for schoolchildren on their working farms. They stress "working" farms as they feel it is important for students to see a farm as an economic unit. Currently, host farms are concentrated in areas outside Guelph and Toronto.

The Association sends interested teachers an information package that includes a list of the participating farms. Directions on how to get to each farm plus a description of the type of work done there are included in the listings. It is then up to the teacher to contact the individual farmer to arrange a class visit and discuss the outlines. Tours usually last half a day and are available in the spring and fall. Most farmers provide facilities for brown-bag lunches. The fee for the farm tours is \$2 per person, with a maximum of three adult supervisors allowed.

Several of the farms in the program are dairy and beef operations. There, students may tour the cattle barns and calf-raising areas and watch as the cows are milked on a pipeline system. Farmers explain their systems for feed rationing, modern herd management, and performance testing. Another tour includes visits to a hog operation, several beef feedlots, a trout fishing business, a provincial abattoir, and the cooler where beef carcasses are stored



Photos: Vida Ycas

and prepared for human consumption. Dorset sheep are raised on another tour farm. Here, children learn the connection between fuzzy lambs and their own clothing as they take a turn at spinning and weaving.

As part of the tour of a commercial grain elevator near Caledon East, students learn about the weighing and testing of grain, how it is handled, stored, and marketed. Or they can learn about planting and irrigation techniques on a pick-your-own fruit and vegetable farm north of Milton. One farmer raises mink, which are brought out in their special cages for the students to see. Another farmer even offers pony rides.

At all the farms, students have a chance to ask lots of questions and to participate actively in the program. Teachers are encouraged to prepare their students for the farm visit. To this end, the Association's information package provides teachers with intelligent descriptions of the various types of farming, written in layman's terms. There are suggestions for pre-visit student activities as well. The package also includes a wealth of information on resources available to the teacher, usually at no cost. Both the federal and provincial ministries of agriculture offer publications suitable for teachers and students. The marketing boards of the various branches of agriculture (pork, dairy, egg, apple) supply teachers with kits, films, or brochures. Addresses of these various organizations are listed in the information package.

The Ontario Ministry of Agriculture and Food has produced a useful guide, *Helpful Teaching Resources for Systems and Agriculture*. A copy of this resource list has

been sent to every principal in Ontario. L. M. Media Marketing in Markham (416-475-3750) distributes several of the Ministry's films on agriculture to teachers throughout Ontario. There is no rental fee and the films are sent pre-paid. Teachers need only pay for the return postage and are asked to send the films back promptly, as they are in great demand.

After the farm visit, teachers complete a post-tour evaluation form that assesses the quality of the information package and of the tour itself. In this way, the OFVA hopes to maintain the high quality of its farm tour program.

For more information on the Ontario Farm Association School Tours, contact: Linda Baumgartner, School Tour Coordinator, RR #5, Belwood, Ontario N0B 1T0, (519) 855-6320.



Profile of a School

Northview Heights Secondary School, North York

With a student body made up of adolescents, mature students, and senior citizens and representing every corner of the world from Chile to Taiwan, Northview Heights Secondary School is an exciting cosmopolitan community. The extensive program, ranging from a focus on math, science, and technology to food services to theatre arts, completes the picture of a richly diverse and up-to-date educational setting. Indeed, for those who lament the public school as an institution out of touch with the trends and demands of modern life, this large composite school with the North York Board of Education in Willowdale offers a heartening surprise.

Recently renovated to convey the sense of purpose and liveliness within, the long stretch of Northview buildings contains an impressive mix of facilities: three gymnasiums, a swimming pool, a 640-seat theatre, a music room for both band and orchestra practice, several kitchens, a fast food and catering service, a restaurant, an array of shops for hands-on experience in the trades, a busy library holding the latest in magazines together with the traditional academic fare, and an assortment of special centres from SLD and ESL/D to counselling and career guidance to cooperative education. On the second floor are classrooms for the academic program which runs from grade 9 through grade 13. The third floor houses a fully stocked computer centre, with an impressive number of Icons, IBM's, Apples, and Commodores, servicing the school's thorough business studies, computer science, and technology programs as well as adult upgrading and elementary enrichment classes which visit from other parts of the Board. These wide-

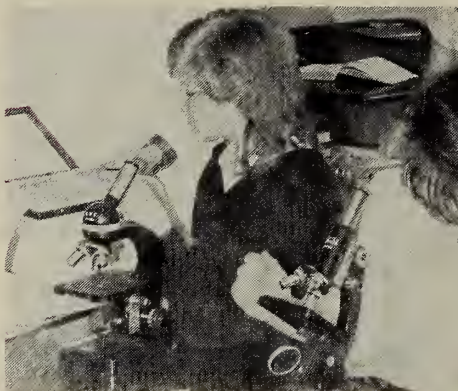
-ranging facilities reflect not only a wealth of opportunities but also the school's commitment to providing its some 1,680 students with an exposure to alternatives as they prepare themselves for a continually changing society.

At Northview, academic excellence is stressed, with a majority of those students working on their Secondary School Graduation Diplomas

going on to university or community college. But enrichment and upgrading are equally important goals and the labels "advanced," "basic," and "general" are emphatically applied to courses, not students. Thus a gifted student may take a basic course in computers and a technical student, an advanced course in history. At the same time, the student body as a whole enjoys opportunities for enrichment, taking advantage of field tripping outside the school and guest performances and lectures organized within.

In a school of such size and scope, the needs of individual learners require special attention, a focus achieved at Northview by the sensitivity of staff who approach their classes not only as a group but for what is happening to particular students. Then, once a special need has been identified, whether for career counselling, ESL instruction (Northview has a number of visa students), alternative attendance, or basic learning skills, the student is directed to the appropriate centre where an individualized program is provided. Northview's special education program, in particular, has been a great success.

School climate has been thought of as something intangible and undefinable. Not surprisingly, Northview's principal Veronica Lacey, a former classroom teacher with a background in modern languages, thinks otherwise. "It's created in a conscious way. You work at it and you establish norms in the treatment of students and staff." The mutual understanding and acceptance that prevail at Northview are essential to this dynamic learning environment in which differences — in age, culture, talent, interest — enhance the educational experience for all.



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